

Irresistible Evidence

226 6-21
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A G A I N S T

POPERY,

I N A

Letter to a Friend.

By *WILLIAM HUDLESTON*,

Born at *Salston-Hall*, in *Cambridgeshire*,
formerly a Benedictin Missionary, and
now a Minister of the Church of
England in *Lancashire*.

*No Man can either make a rational choice of his
Religion, or continue rationally in that,
wherein he has been Educated, unless he has
solid Motives to determine him to it. *Eng-
land's Conversion and Reformation compared*,
Pref. pag. iv.

— *Scelerique nefando*
Nomen erit virtus: multosque exhibit in annos
Hic furor. — *Lucan. li. i. prop. fin.*

L O N D O - N,

Printed for J. DOWNING in *Bartholomew-
Close*, near *West-Smithfield*, 1731.

Irresistible Evidence

AGAINST

POPEY.

IN A

Letter to a Friend.

BY WILLIAM HUTCHESON.

Author of "The Catholic Church in England," and
"The Catholic Church in Scotland," and
"The Catholic Church in Ireland."



The author has made a special selection of his
evidence, and has arranged it in such a manner
as to show the truth of the Catholic Church, and
the position of the Pope, and the position of the
Catholic Church in England, Scotland, and Ireland.

London: Printed and Sold by J. G. & Co. 10, Pall Mall.
1841.

LONDON.

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1841.



TO THE

Right Reverend Father in God,

SAMUEL,

Lord Bishop of *Chester,*

AND

Warden of the Collegiate
Church of *Manchester.*

My LORD,



THE Obligations I lie under
to your Lordship, for being
the immediate Instrument
of my coming to Christ's
Holy Catholick Church, (of
which the most illustrious Branch in the
World shines under the Laws of the
Church and State of *England*) and your
Lordship's conspicuous Goodness, in

A 2

putting

The Dedication.

1 Tim. i. 13. *putting me into the Ministry, who before was injurious, encourage me to lay the following Performance at your Lordship's Feet; and call upon me to publish under the Protection of the Pastor of the Flock, what I hope, in the general Contagion of Popery in this part of the Kingdom particularly, may be beneficial to the Sheep.*

Sejanus in Annal. Cornel. Tacit. li. 6.

Upon the Fall of a great Favourite, when Rome commanded the World, the inimitable Tacitus tells us:

Facuit immensa strages, omnis sexus, omnis etas, inlustres, ignobiles, dispersi aut aggerati.

We may say the same, when the Romish Church, once an eminent part of the Church of Christ, (*whose Faith was spoken of throughout the World, Rom. i. 8. like that of the Thessalonians, whose Faith to God-ward in every place was spread abroad, 1 Thessalon. i. v. 8.*) fell away from the ancient Doctrine of its first Teachers, from the Profession of Humility and Meekness, from the Footsteps of an Incarnate JESUS, *Whose Kingdom was not of this World*, to the Hellish Pride of aspiring to domineer over Empires and States, what a Carnage was then to be seen? What a Deluge, not of Blood, so much as of Errors, over ran the World? Rome was never more full of dead Bodies, than Europe then was of misled Souls.

Every

The Dedication.

Every Sex, every Age, every Condition, Noble and Base, Wanderers, and Men of great Possessions, bowed down to this *Baal, who as a God sitteth in the Temple of God* *, on that very Altar where they pretend is placed the very Son of God. *Cajus Caligula* (as we read in *Josephus*) indeed join'd Hands with the Statue of *Jupiter* in the Capitol, and some Kings are still ador'd as Deities by the Multitude: But it was a grievous *falling away*, for a Christian Church to do so; for a Christian Church to wear two Faces, to look back upon Heathenism, and forwards on Christianity, to worship *Fanus*, to join in one Religion what Pagan Rome had formerly worshipped, and what the Christians of late had been taught. St. *Paul* indeed tells us, that this was to be, and tells the Means by which it was to be brought to pass: it was to be done, *After the working of Satan, with all Power, and Signs, and lying Wonders.*

* 'Tis here alluded to the Ceremony of adoring every new-made Pope, placed on the Altar.

² *Thessal. c. 2.*

The inundation of Barbarians ruin'd the Empire; when the Empire was broken, Learning was lost; and when Learning was wanting, then was built *Popery*, another *Babel* of Confusion. St. *Gregory* of *Tours* gives remarkable Instances of this, when he says, that in his Time scarce any one knew the Grammar, which if he had not told us, was easy enough to be seen by his very
Stile,

The Dedication.

Stile, for he has neither choice of Matter nor Order; his History is a confused Medley of Ecclesiastical and temporal Events, and for the most part, made up of Things of no Moment; he magnifies little Facts, and extols highly Things unworthy of History, and shews throughout a Mind lightly credulous. In the following Ages, the brightest Men, *Bede, Alcuin, Hincmarus, Gerbert*, are further Instances of the Calamity of the Times; they aimed at the Knowledge of all Things, and yet knew nothing exactly; they wanted Criticism. For abundance of mean Writings were then handed about under great Names, not only by Heretics, but also by Catholicks, but the spurious were not discern'd by them from the genuin. Nor did the Evil end here, the Ignorance of those Ages brought in the Ignorance of the Scriptures; the Ignorance of the Scriptures, the not reading of them in Churches; and the reading of the Acts of some Martyrs in their stead. And if they had not the Acts of such a Martyr, they used (as *Fleury* observes) to make such as they thought were either most probable, or most wonderful; These false Legends were chiefly minted upon the Translation of Relicks, which besides the Inhumanity of raking in the Ashes of the Dead, have been a scandalous

*Discours sur
l'Histoire de
puis l'an 600.
Etc. par
Fleury p. 14.*

The Dedication.

lous Source of giving to particular Saints as many Heads and Arms as ever Poets gave *Briareus*." But of all pieces of Forgery, the most pernicious *Ib. p. 15.*

" (*Fleury* says) were Decretals attributed
" to the Popes of the four first Centu-
" ries, which made an irreparable
" wound in the Discipline of the
" Church, by the new Maxims which
" they brought in, touching the Judg-
" ment of Bishops, and the Authority
" of the Pope." But no wonder, since
those Ages were more solicitous after
hearing what was wonderful, than of
knowing what was true.

Interest likewise, in insiduously gri-
ping after Offerings where they pretend-
ed their Images wrought miraculous
Cures: The publishing Divine Vengeance
in order to terrify Invaders of the Pos-
sessions of their Churches; The making
temporal Promises from the part of God,
as Pope *Stephen* the Second did to King
Papin of *France*; People of both Sexes *Fleury Hist.*
going on Pilgrimages in mixt Company; *li. 43. n. 17.*
The abusive Respect of the remains of
the Deceased, degenerated into Super-
stition; Clergy-men turning Huntsmen,
and Warriors; The confusion of the
Crown and the Crozier; The perswading
the Simple to renounce the lawful Sa-
tisfaction of the World, that they might
inherit their Estates; The Luxury and in-
continency of Church-men, Simony,
The

The Dedication.

The abuse of Excommunications; The deposing of Kings; The turning of all divine Learning into metaphysical Distinctions; The vicious living in Monasteries; where the pretence of seeking the Good of particular Communities, become the most crafty Illusion that Self-love could hammer-out to gormandize it self with; The abandoning of sage Antiquity; The pretending to Religion without Literature; The imposing of Dreams and Revelations as of a Divine Origin, and as God's Truth upon the Vulgar; The speaking like Saints, and acting like Villains; All these have been as so many Legs of a Caterpillar, by which, as into a delightful Garden, Popery came into the Church, and became as the Locusts in *Egypt*, an epidemical Curse, *So that the Land was darken'd*, and they were the forerunners of *Darkness which might be felt*.

Exod. x. 15.

But at length our Holy Reformation, at the time appointed by Providence, brought again the blessed dawn of Day, banished the Plagues, put away the Curses, and spread that exceeding Lustre which is inseparable from the Gospel of JESUS CHRIST, when unmask'd and display'd in its genuin Beauties and Splendor. It did not (as our Adversaries vainly give out) stamp a new Religion, but appeal'd to the Primitive, and dropt only such Things as were at least Clouds upon the Scriptures, and Innovations in Divine Rites.

The Dedication.

Rites. And were all Englishmens Endeavours as sincere in complying with what is now laid before them, as what is laid before them is truly of Divine or Apostolical Institution, the establish'd Church of *England* might vie with that which was planted in *Palestine* in the Days of the Apostles.

The promoting to the best of my Power, in my low Sphere, the good of this Church, is the end I propose in publishing this Letter, privately written to a Friend; and if it contributes to undeceive any of that Multitude that love their Chains, and glory in the Errors of Popery, I shall think my Pains well bestow'd in so serving the Gospel of Peace and the Church of Christ, of which your Lordship has always been a Lover and an Ornament.

This Church, my Lord, is indeed inexpressibly indebted to your Lordship, for the care of its Discipline express'd admirably in your Lordship's printed Charge, since you have adorn'd the Miter: And before, for your remarkably guarded Carriage in the whole conduct of Life, and for constantly instructing your Parishioners, and *Feeding them with Milk or Meat, as they were able to bear it*, by Sermons and catechetical Discourses, so that a *Cyril* was not more laudable for such Labours at *Jerusalem*, than your Lordship has been for the like, but the more Orthodox, in this Diocese: Nor is this all, the uniting the Grandeur of the Episcopal Chair with

1 Cor. iii. 2.

The Dedication.

1 Pet. iii. 25.

Meekness, easiness of Access, Humility, forgiving of Injuries, and all the Virtues that were taught by the principal *Shepherd and Bishop of our Souls*; Your Loyalty to the best of Royal Houses; your Love of Learning, Retirement, and Prayer, are properties in your Lordship that go into the Composition of a Great and Good Prelate, and are powerful Arguments to make the most obdurate Hearts relenting, and the greatest Adversaries the greatest Admirers. Then your not soliciting in the least, or looking for that eminent Degree that was impos'd (and for which so many intrigues and ambitious Practices have almost turn'd Religion into contempt) demonstrates that the Practice of the Primitive Church was glowing in your Lordship's Breast, and that all your Clergy may boast they have a truly Primitive and Apostolical Prelate over them.

May Heaven long continue your Lordship a shining Light in the Church, a Pattern of Loyalty, a Lover of Learning, an Encourager of sincere Piety, an Example of the most extensive Charity to all Mankind; and after many holy and happy Days here on Earth, crown your Lordship with the Rewards of a glorious Immortality. So prayeth in great Sincerity,

May it please your Lordship,

Your Lordship's

Very dutiful and most Obedient Humble Servant,

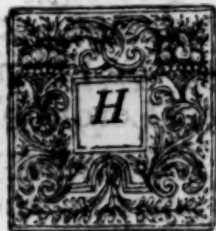
William Hudleston.

April 21. 1730.

T H E



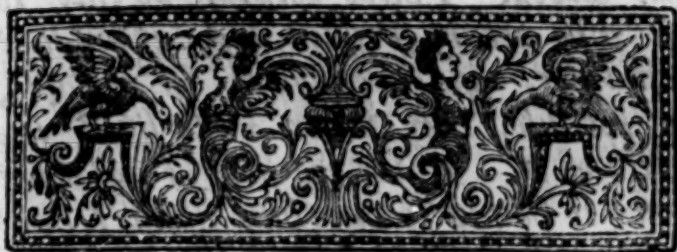
THE
PREFACE
TO THE
READER



AD I been only written to, by the Gentleman that this is principally designed an Answer to, this had never seen the Press. But since I have been pester'd very much with anonymous Letters, and from such as stile themselves Relations, but never let me know what Degree they are related to me in, nor how I must call them, nor how I must direct to them, I thought my self obliged to give a publick Answer in Print, that might satisfy all those that really desire Satisfaction. I have not return'd the scurrilous Language that some foul-mouth'd Scriblers have given me; for I do not think 'tis my business either to fight in the Bear-garden with Brutes, or to reason at Billingsgate with Oyster-

The Preface.

Oyster-wives. I have nothing to say to those who act by Passion and groundless Prejudices, and are violent for a Cause, only because they never understood the Merits of it. If any one desires any other Points to be put to me than what I have touched upon, I desire they will let me know the Station of Life they are in, and where their Abode is, that I may qualify my Answer accordingly; to write otherwise, is picking my Pocket, to say nothing of ill Manners and loss of Time. I shall never refuse to comply with any civil Demand, nor to own an Error, when convicted of it; nor will I be backwards in making a Reply, when, instead of an Answer to what I have wrote, I meet with Buffoonery, Falshoods, Impositions, Sophistry, counterfeit Knowledge, unintelligible Jargon, or Articles of Faith grounded on Aristotle's Philosophy, to which the Church of Rome has been much beholden, when the Scriptures and Fathers have been silent upon a darling Point. I believe our Blessed Saviour, when he preached to Fishermen, had a Learning suited to their Capacities; and I believe his Learning was the best; and therefore I conclude that the best Religion is not the hardest to be understood; but that which is most like his; and which was taught by his Apostles, and their Successors; And this I will stand by.



IRRESISTIBLE
EVIDENCE
AGAINST
POPERT.

***** (*****)

A Copy of the LETTER sent
to me.

DEAR SIR,



A M at this Time in a Condition hardly capable to hold a Pen, occasioned by a Report in Town, that you have left the Catholick Church, and joined Communion with Hereticks ; and that you have also took a Wife. I trust in God there is no Foundation for those most shocking Stories. I beg you'll favour

B

your

Irresistible Evidence

*your me with a Line, that I may have
 it in my Power to contradict those vile
 People who propagate them. If I must
 hear these Reports confirmed, I beg you
 will be so charitable, as to give your Rea-
 sons; for I am under vast Uneasiness
 about your Conduct, believing that if you
 have done as I am informed, it was to
 preserve a good Conscience. I am de-
 sirsous to know the Reasons, because I was
 educated in the Church of England,
 and left her Communion for Reasons
 which seemed to me Demonstration, that
 she could not be the true Church. And
 indeed your Arguments against the Church
 of England, when I had the Honour of
 meeting you in Earls-Court, confirmed
 me in the Choice I had made. So that
 this surprising Change in you, (if true)
 staggers me; so beg you, for God's Sake,
 and the ease of my Mind, to favour me
 with your Motives as soon as possible.
 I am with great Respect,*

Dear SIR,

Your affectionate Kinsman

and Servant,

London, May

21. 1729.

J. B.

An Answer to the LETTER
aforesaid.

S I R,

I Have received Yours some time ago, and thro' Multiplicity of Business, have been detained from returning you an Answer so soon as I could have wished. Nor is this my only Reason; for having delayed so long answering your kind Letter; I thought that *my Divine Truths vindicated*, would have been published before now; which would have laid before you, in an ample manner, the Motives that induced me to make so great a Change. However, since there is a Delay in publishing of them, occasioned by my present hard Fortune, which my Change of Religion, and the ill Usage and Injustice of those I have left, have reduced me to, I will give you some of the principal Motives that made me do as I have done, and lay before you my Way of thinking, in as succinct a Manner as I can; leaving a more particular Enquiry to another Time. I confess, I was, when concerned in the Controversie Club in *Earls-Court* with you, very zealous for the Cause that you now think right; but I was led away

B 2

by

by want of Criticism, in not distinguishing genuine from spurious Authors : for want of which, I find I have crudely swallowed down, without Distinction, false Authorities, dwelt upon false Works of the Fathers, and oftentimes have been deceived by Impostors, who in later Ages have assumed the Names of Primitive Fathers. When I perceived this to be Fact, I was exceedingly uneasie ; for I knew very well, that where Lies were a Foundation, and Props were Impostors, Truth could not dwell : For this Reason, I began to look for a Rule of Faith, to which I might compare the Principles of Religion which I had imbibed ; and among the many that offered themselves to me, none seemed to have so much Weight as that of *Veron*.

Veron's Rule is this.

Veron. Secretio eorum quæ sunt de fide, ab iis quæ non sunt de fide. Reg. fid. par. 5 §. 1.

All that, and that only, is of Catholick Faith, which is revealed in the Word of God, and which is proposed by the Catholick Church to all, to be believed with a Divine Faith.

THIS was approved of by the University of *Sorbon*, and in the Year 1645, by the whole Assembly of the *Gallican Church*, and afterwards by the *Wallenburchs*, Bishops of *Germany*. It contains two Propositions. The first is, All that, and only that, is of Catholick Faith, which

which is revealed in the Word of God :
 The second Proposition is, And which
 is proposed by the Catholick Church
 to all, to be believed with a Divine
 Faith. For it is manifest, that there
 are, and may be, hidden Truths in holy
 Writ, that either Divines controvert as
 they have different Thoughts, or which
 are so obscure, that they are not well
 to be understood ; both which, as they
 are not proposed by the Catholick or
 Universal Church, to be believed with a
 Divine Faith in any explanatory Words,
 therefore are not of Catholick Faith
 in any glosses that different Writers put
 them into : Nor is any thing to be be-
 lieved with a Divine Faith, which is not
 revealed in the Word of God, nor is
 proposed by the Catholick, that is, the
 Universal Church of all Times, Places,
 and Ages. For what is in the Word
 of God is Truth, and Truth is invari-
 able, never to be altered by Times,
 Places, or interested Views. Christ
 came into the World to teach this Truth ;
 for *he was the Light of Men*, John i. 4.
the true Light, ib. v. 9. for, *to this End*
was I born, says he, *for this End I came*
into the World, that I should bear Witness
unto Truth, John xviii. v. 37. And, *I*
am the Way, the Truth, and the Life,
 John xiv. v. 6. *I have given unto them*
the Words which thou gavest me ;
 says Christ in his Prayer to his Heavenly

Irresistible Evidence

Father, *John* xvii. 8. And when he speaks to the Apostles themselves, he says, *All Things that I have heard from my Father, I have made known unto you*, *John* xv. 15. St. Paul was not unacquainted of this great Knowledge that the Apostles had receiv'd, and with what Certainty it was to be depended on, when he said, *tho' an Angel from Heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed*, *Gal.* i. 8. And that it was not in the New Testament alone that we should acquiesce, the Blessed Jesus orders us, to *Search the Scriptures, for they are they which testify of him*, *John* v. 39. He gives us no Injunction to go to any particular Church or Congregation, excepting only in the Case of Fraternal Correction, *Mat.* xviii. 17. But his Injunctions are, to *Search the Scriptures*, to hear his Word, to *keep his Saying*, *John* viii. 46. He requires no more, *Verily, verily*, he says, if any *Man keep my Saying, he shall never see Death*. The Apostles had the same Sentiment and Doctrine which their Blessed Master had. St. Paul says, that the *Holy Scriptures are able to make us wise unto Salvation*; that *all Scripture is given by Inspiration of God, &c. that the Man of God may be perfect*, 2 *Tim.* iii. ver. 15, 16, 17. From all which it is plain, that the Blessed Jesus had the Word

Word of God, that he left it to his Apostles, that they assure us 'tis in the Scriptures, and that we are by no Means to believe otherwise than they taught us. But as all this regards chiefly the first Part or Proposition of *Veron's* Conclusion, viz. Revelation in the Word of God; let us hear what Antiquity says upon it. *Tertullian* Tertullian de præscript. c. 22, &c. says 'tis Heresie to say that the Apostles did not know all Things necessary to Salvation; or that they did not teach all that they knew. He goes on and tells us, that what was taught first was true and divine, and that what was added afterwards, was false and adulterate. And the Reason seems to be the Words of St. Paul, *Cursed is the* ibid. c. xxxi. *Man that preaches any other Gospel* than what was preached by the Apostles, *Galat. i. 8.* To the same purpose, *Agobert*, Archbishop of *Lyons*, and other Bishops of *France*, wrote to the Emperor *Ludovicus Pius*, this their Sen- Bochell. Decret. Eccl. Gallic. tit. 21. c. 1. timent: That Ecclesiastical Statutes ought to be authorized by the Writings of the Apostles, and new Decrees, by the Conformity they bore to old. For 'tis most certain, that the New *Jerusalem* Revelat. c. xxi. 14. had only twelve Foundations, which were the Twelve Apostles of the Lamb, no other Prelate, or other particular Church, has any Title to be a

Foundation of Faith for the building of the New *Jerusalem*.

FROM hence I presume it must be granted, that Antiquity understood that the Apostles knew and taught all that was necessary to Salvation; and that other Constitutions, Decrees, or Canons, cannot prescribe against them, but must only copy after them.

Bellarmin.

lib. 2. de verb.

Dei, c. 2. 11.

BUT since the sacred Writers and the Apostles did not write or speak in any of our Modern Languages, the Querie will be, where shall we find this Word? *Bellarmin* says expressly, that the Fountain-head is to be preferred to Streams, and the Original to Copies. *St. Jerom* says the same Thing to *Marcella*, [*Ep. 102.*] so does *St. Augustine*, lib. 15. *de Civit. Dei*, c. 13. The very Bishop of *Rome* in the Canon Law decrees, that the Faith and Integrity of the old Scriptures shall be examined by the *Hebrew*, and that the same of the New Testament shall be weigh'd by the Conformity they bear to the *Greek*, *Dist. 9. c. veterem*. However, the Council of *Trent* has declared the *Latin* Vulgate, the authentick Copy of holy Writ, in Prejudice to all Originals: and by this Means the Church of *Rome* has flung it self into a Labyrinth of inextricable Difficulties.

BEFORE *St. Jerom's* Time, the Church of *Rome* followed an old Version called the

the *Vulgate*. Then St. *Jerome* translated the old Scripture out of the *Hexapla's* and *Octapla's* of *Origen*; but a Version of the New he did not make; he corrected only that which was made, at the Request of Pope *Damasus*, as appears out of his Preface to the Gospels. After that, he made a new Version out of the *Hebrew*, which met with a great deal of Opposition, and St. *Augustin* would not permit it to be read in his Diocese. But two hundred Years after, this Version was gradually admitted into the Church of *Rome*; for St. *Gregory* the Great tells *Leander*, Archbishop of *Seville*, in his Preface to his *Morals* on *Job* c. v. that *sometimes he makes Use of the New, sometimes of the old Version*, because (says he) *the Apostolical See (which he then filled) used both*. So that then both Versions were upon a Level, but it did not last long so; for when the same Author was advanced as far as the 23^d Chapter of his twentieth Book upon *Job*, he owns “ the old Translation to be vastly different from
“ the new; and adds, that whereas
“ the new Translation is said to express
“ Things more truly, we must believe
“ all Things that are said in it, *cre-*
“ *dendum est quicquid in eâ dicitur?* ”
Thus the last Version of St. *Jerome* was establish'd, and was called the *Vulgate*.

*S. Greg. in
Job lib. 20.*

c. 23.

NOTHING was attempted for many Ages after, till in the latter End of the fifteenth Century, *Santes Pagninus*, at the Request of Pope *Leo* the tenth, began a new Translation out of *Hebrew*, which after 25 Years Labour he publish'd in 1523. This Version was reprinted by *Arias Montanus* with some Alterations, for the Benefit of Students. He did not take *Pagninus's* Words away, but removed them from the Text into the Margin, for the more commodious placing the Latin Words under the Words of the Original Languages.

*Prolegom. ad
Polyglor.*

BUT now it was Time for another Turn; for the Church of *Rome* took to the old *Vulgate* again. The Learned Mr. *Walton* says, that *Flaminius Nobilis* took this *Vulgate* out of the Fathers. And thus it appears the best Version again, after it had laid dormant the Space of a thousand Years. The Council of *Trent* (Sess. 4.) decreed the *Vetus* and *Vulgata editio* to be authentick; it did this, the eighth of *April*, Anno 1546. Nevertheless, *Sixtus Quintus*, who was made Pope in 1585, alter'd this, and decreed his own Edition of the Bible to be the old *Vulgate* and Authentick. And Pope *Clement* the eighth, who came to the Chair in 1592. made other Alterations again, and decreed his to be the true ancient *Vulgate*, and to be that Authentick, which

which the Council of *Trent* decreed to be so, tho' it was put out forty Years after that Council had passed such a Decree.

FROM the Church of *Rome's* so many Times changing about, where to find the revealed Word of *GOD*, (which alone can constitute Articles of Catholick Faith) 'tis necessary to infer the following Propositions.

1st, IF they had the true Version before *St. Jerom's* Time for some hundred Years, that Church err'd in relinquishing the true Version to receive *St. Jerom's*.

2^{dly}, IF they did well in receiving *St. Jerom's* Translation, which was opposed by several of the Fathers, they did Ill to turn it out of Doors again, after their greatest Popes had defined that it was to be received in all Things, *credendum est quicquid in ea dicitur*, and after they had given it quiet Possession for above a Thousand Years.

3^{dly}, IF the old Latin *Vulgate* was decreed in the Council of *Trent* to be esteemed authentick in all publick Lectures, Disputations, Sermons and Expositions, and that no Body should by any Means presume to reject it; and since this Decree was approved of, with the rest, and commanded under Pain of damnable Sin to be observed by all Patriarchs, Cardinals, Archbishops, Bishops, and all Orders and Dignities of the Church;

Church; with Sentence of Excommunication (lata Sententia, i. e.) ipso facto to be incurred by those that should break in upon its Decrees, as it stands in Pope *Pius* the Fourth's *Bull* of Confirmation of the Council, published in 1563, the 26th Day of *January*, Pope *Sixtus Quintus* did err, when after the Year 1585, he altered what was so confirm'd, and what a General Council (so supposed) decreed.

Bull. Confirmat. Conc. Trident.

4thly, Pope *Clement* the Eighth also err'd, who, after the Year 1592, decreed his Correction and Edition of the *Latin* Bible, to be that very authentick Vulgate which the Council of *Trent* had forty Years before established, tho' it had altered from all that had been before.

There are many other Editions of the *Romish* Bible of great Note, as the Bible of *Alcala*; The Royal Polyglott of King *Philip*; The *Biblia maxima* of *Paris*; That of the Doctors of *Louvain*, which was published to perfect that of *Hentenius*. But what has been done by Popes and General Councils, is certainly in the Judgment of *Roman Catholics* to be preferred to any others; and we plainly see among them, that *Dominus miscuit in medio ejus spiritum Vertiginis*, Isa. xix. 14. The Lord hath mingled in the midst of that Church a Spirit of Dizziness, as their Vulgate has

has it; for they will have the authentic Word of God to be in the *Roman* Language, but know not where to fix it. As to the Edition of the Vulgate by the Doctors of *Lovain*, tho' once accounted a compleat thing, yet it had no better Fortune than the rest; for one *Nicholas Zegers*, a Franciscan, made a new Edition of the Bible, added what they had expunged, and dedicated what he had done to the Pope, as the most perfect, ancient *Latin* Vulgate; tho' *Mabillon* in his *etudes Monastiques*, prefers the *Lovain* Bible. Now to bring all this to the Rule of Faith before mentioned, *viz.* All that, and that only, is of Catholick Faith, which is revealed in the Word of God, &c. it is self-evident, that by the Changeableness of that Church, in fixing the Word of God, there can be nothing of Catholick Faith in that Church, because they vary so much about the Word of God, that only can constitute Articles of Catholick Faith. And such Consequences unavoidably attend the pretending to the Word of God, not as taken from the Languages that it was written in, but delivered by a Church that always claims Infallibility, tho' it always varies or contradicts itself about where to find it.

F. Simon.
crit. upon the
New Test.

Some particular Errors, both in the old and new Vulgate, I shall observe
at

at the End of this Letter. And this may suffice in regard to the first Part of the Rule of Faith. As to the second, which speaks the Proposal of the Catholick or universal Church in Points of Faith; I take *Vincentius Lirinensis* his Rule to be sufficiently instructive, how to find the Proposal of the universal Church. 'Tis this:

Quod omnes, quod ubique, quod semper.

What all Christians believe, what every where is believed, what at all times was believed, all that is proposed to us to be believed by the Catholick or Universal Church. And whatever is new minted, of late standing in some Places, and by some Men only believed, is not of Catholick Faith.

Now the best Way to know the Voice of all Men, of all Times, and of all Places, is to consult those general Councils wherein Bishops from all Parts of the World were present, or whose Decisions the Bishops of all Parts of the World have publickly authorized and received. The Number of these, we are told by Cardinal *Pool*, in a Council which he held at *London*, by his calling the Council of *Florence* the eighth General Council; for if that be the eighth, all betwixt that and the seventh are excluded: And so by a Cardinal Legate's Instruction and Direction we are to blot out of General Coun-

*Vid. Concil,
Labbai.*

Councils, the four first of *Lateran*, two of *Lyons*, one of *Vienna* in *Dauphiny*, one of *Constance*, and one of *Basil*. As for those two, the fifth of *Lateran*, and that of *Trent*, they do not deserve the Name of General. The former, *Du Pin* tells us, was entirely composed of *Italian* Bishops; and the latter was packed up out of titular Bishops, and never had above sixty Persons at one Time sitting in it, with Exclusion to all the Bishops of *Germany*, *Poland*, and *Naples*, upon a Contrivance of Pope *Paul* the Third, who forbade, under Pain of Suspension, any Bishop to appear by Proxy. And to mend the Matter, the Popes *Fulius* and *Pius* forbade any Decisions that had passed in small Assemblies to be canvassed in fuller Congregations, tho' they were principal Points, and had been decided only by a Congregation of twenty five. Besides, all Learned Men know, and Father *Rudensind Barlo* demonstrates it impossible for this Council to be received in *England*. So that we have but eight to regard, according to the Pope's Legate's Instructions in Council. These eight are the first of *Nice*, the first of *Constantinople*, the first of *Ephesus*, that of *Chalcedon*, the second and third of *Constantinople*, the second of *Nice*, and finally that of *Florence*. But yet if we look into these Coun-

Du Pin. A-bridg. in 12. vol. 4. p. 6.

P. Walch. Let. p. 104.

Rudens. Barlow epist. Pref. per tot.

Councils, by the Principles laid down, we shall find no Voice of the Universal Church in many of them.

To begin with the last, and so to go to the first. The Council of *Florence* was never received by the *French* Nation, therefore is not to be called General. Besides, it could only be a General Council when it was held with the Patriarchs and Bishops of the *Greek* Church, and as long as it was so, there was no other Doctrine advanced but what the Church of *England* is willing to admit, and owns to be Catholick. When the *Greeks* went away, the General Council was at an end: However, the Pope kept on the Air of a General Council and Name too with the *Armenians*, tho' the *Greeks* were gone; and then was stamp'd the Doctrine of seven Sacraments, &c. with a *Ego Eugenius Papa definiens subscripsi: I Pope Eugene defining these Things have subscribed.* The University of *Paris* has expressly declared that this Decree of Union for the *Armenians*, is no Decree of a General Council. And the learned *Natalis Alexander* teaches the same Thing, and proves it with invincible Reasons; consequently nothing which this Council decreed, as long as it had an Appearance of being General, is rejected by the Church of *England*; nor was Popery, tho' here authorized, authorized by a General Council. The

*Continuat. hist.
de Fleury, To
22. vide de-
cret. Armen.*

*Nat Alexand.
part 3. §. 15.
et. ib. differ-
tat. 10.*

The next to this is the second Council of *Nice*, of which I need but tell you Matter of Fact, to make it exploded. The Pope's Legates were present at it, and the Worship of Images was there defined. The Acts of the Council having been brought to *Rome*, were copied, and sent into *France*. The *French* would not receive them; neither would the Churches of *England* and *Germany*. *Charlemaigne* then governed, and to pacifie the Heats of the *Western* Churches, about the Acts of this second Council of *Nice*, he got a Council of all the *Western* Bishops to be kept at *Franckfort*, in the Year 794, seven Years after the Council of *Nice*. *Charlemaigne* himself was present, and so were the Pope's Legates *Theophilact* and one *Stephen*. Here St. *Ado*, Arch-Adon. Chron. Cabassut. in conc. Francoford. edit. Lugdun. an. 1680. p. 314, 315, c. 3, &c.bishop of *Vienna* (who was there present) assures us the second Council of *Nice* was condemned; and all relative Worship of Images was censured. *Cabassutius*, a *French* Oratorian, shews the *French* to have been exceedingly averse to this Council out of St. *Ado*, *Hincmarus* Archbishop of *Rhemes*, and *Anastatius Bibliothecarius*; and therefore that Pope *Adrian* dropt the pressing this Image-Worship, lest the *Gallican* Church should leave his Communion. Nor did either *France* or *Germany* receive it, till some Ages after, as *Du*
C. Pin

Du Pin. *A-bridg. to. 2. p.* 342. *Pin* observes. The *Engliff* also protested against this Doctrine and this

Council by *Alcuin*, the Disciple of venerable *Bede*, who wrote a Letter against them to the King, in the Name of the Bishops and Princes of *England*, as *Fleury* observes out of *Hoveden*, *An. 791*. Even in *Greece* itself, this Council was abrogated soon after. And in the Year 820, the Opinion of the *West* about Image-Worship was received in the *East*.

From hence we learn two Things; the first is, that Image-Worship is no Catholick Doctrine, because not universally received neither as to Time nor Place: Then we learn that the second Council of *Nice* is not a General one for the same Reason.

Cabassut. nov. Hist. Eccl. p. 295. edit. Lugdun. 1680. The sixth General Council, is the third General Council held at *Constantinople*: it defined two Wills and two Natures in Christ; it condemned Pope *Honorius* Bishop of *Rome* of Heresie, and this was subscribed to by the Pope's Legates who were present. Pope *Leo* the Second confirmed this Council, and condemned Pope *Honorius* again in an open Council held at *Rome*, for an *Heretick*. This Pope *Leo* is a canonized Saint. The Doctrine of this Council, as being truly Catholick, is received by the Church of *England*.

The fifth General Council is the second held at *Constantinople*, it was held about the Affair of the three Chapters, that is to say, against the Writing of *Theodore* of *Mopsuestia*, the Letter of *Ibas*, and the Writing of *Theodore*, against the twelve Anathema's of *St. Cyril*; supposed to have been penn'd in favour of *Nestorius*. It was a contrivance of the *Acephali*, to involve the Emperor in speculative Niceties, in order to evade the storm that threatn'd them; yet nothing but what was holy and catholick Doctrine was here decreed. *Vigilius*, Bishop of *Rome*, was then at *Constantinople*, but would not come to the Council. He condemn'd sometimes after what he before had approved, and approv'd what he had condemn'd. At last he was himself condemn'd; and his Name was rased out of the sacred diptychs, but restored again upon agreeing with the Emperor. He died in his return to *Rome*, supposed to be made away with by *Pelagius*, who succeeded him. But as this Council was called, supported, and abetted with Banishments, Deaths, Condemnation to work in the Mines, and most miserable Imprisonments, as we find in *Paulus Diaconus* (li. 3. c. 12. & li. 4. c. 4.) *Bede* (l. de sex statibus,) *Liberatus* (in *Breviario*) it cannot be called a free General Council. Nor would the *Western* Bishops for

Fleury li. 33.
n. 21.

& n. 41. n. 43.

n. 49, &c.

n. 51.

Cabassut. No-
sit. hist. eccles.
conc. Constan-
tin. 2dum. n.
15, 16. p. 267.

a long while receive it. *Victor*, Bishop of *Tunis* in *Africa*, chose rather to starve in Prison, than to do it. *Facundus*, another *African* Bishop, did the same. *Theodore*, a third *African* Bishop, ended his Life in a miserable Banishment for the same cause. The Bishops of *Milan*, *Venice*, *Tuscany*, and *Istria*, all to a Man rejected this Council. *Cassiodorus* does not reckon this among the General Councils, nor did St. *Gregory* the Great (*l. 3. epist. ep. 37.*) The 14th Council of *Toledo* held in 684, reckons the four first General Councils, and then the Sixth, but takes no notice of this; so that the Church of *England* justly rejects this Council as being neither Free nor General. Neither this nor the Sixth made any Canons touching Discipline, so that now we come to the four First, which the Church of *England* receives as truly Catholick and General. These are the standard of Christianity, the depositaries of divine Revelation, and from the Mouth of these we learn *the form of sound Words*, and all that manner of living which the Apostles taught, and would *have us please God* in, that we *might abound more and more*, 1 *Thess.* iv. 1. Whatever Doctrines the long continued Persecutions from the Apostles times till the Empire of *Constantine*, had kept secretly glowing in the Hearts of the Faithful, now blazed out and ap-

appear'd in the Pastors of the People, met from all parts of the World, to declare how they had been Taught, and how the Scriptures had been open'd to them, in the several Nations wherein the Gospel had been Preached. These are of that great weight, that in the Reformation of the Church, they have been ever appeal'd to. It was the advice which a Bishop gave the Pope in Fleury li. 91. the Council of *Vienna*, to call into pra-ⁿ 51. ctice the observance of the ancient Canons, particularly of the four First General Councils. *William Durandus*, Bi-& n. 52. shop of *Mende*, in the same Council advised the Pope to have recourse to Antiquity in his pretensions to Reformation, and tells him that he has not power to make new Laws contrary to the ancient Canons. Christian Religion is not the Invention of Man, but a Work of God. It had at first all its Perfection, as well as the Universe, when it was first created. And it would be a most detestable error to think that after-ages knew or found any thing, either touching Belief, or the conduct of Life, more profitable, more wise, and more sublime, than what *Jesus Christ* told his Apostles, and his Apostles their Disciples, and their Disciples told to their followers, down to the times when the Gospel appear'd in a glaring Light, and these Councils were conven'd.

Whether the Church of *England* has been as happy as it could wish, in its appeal to the Primitive Ages, the Infancy of the Church, these four General Councils; that knows best: But this is most certain, that in all the Points controverted betwixt the Church of *England* and the Church of *Rome*, either there is no mention of them in these four General Councils, and those other Councils which these four have adopted into the Code of the Universal Church, or else they speak directly for the Church of *England* against the Church of *Rome*: Which to me is an Argument, that 'tis impossible to be a *Roman* Catholick, without flinging up the four first General Councils and all Primitive Ages; and the consequence of that is flinging up all Christianity.

But not to barely say this, I will insist upon it to be Fact, in descending to particular Points. And first as to the *Pope's* Supremacy.

The First thing that is brought to assert it, by any Prince, is the Donation of *Constantine*; but all the World knows that to be all forg'd. And so all Popes Decretals for the First four Hundred Years after Christ, are confessedly Spurious and Forged. *Fleury* and *du Pin* abridg. Vol. 2. pag. 16, 17. As for Pope *Marcellinus*, whom the *Roman* Breviary relates to have come before a Council of

Du Pin vol.

2. p. 16, 17.

April. 26. let.

2. *Noel*. let.

2.3.

Fleury Hist.

li 54. n. 14.

& li. 44. n. 22

of Bishops assembled at *Sinuessa*, and that tho' he had offered Incense to *Jupiter*, yet that that Council voted he was not to be judged by them, because the first Chair was not to be judged by any body, is altogether fabulous; for there never was such a Pope, nor such a Council. *Du Pin* says expressly that the Acts of that Council are Forged, and founded upon a false Story. The Name in some Authors is *Marcellus*, and in the Breviary 'tis *Marcellinus*, but neither one Name nor other is in the Catalogues of Popes made by *Eusebius* and *Theodoret*. And tho' he is Honour'd as a Saint and a Martyr, yet 'tis certain out of *du Pin*, that there are no Pooofs of any Bishops of *Rome* being Martyrs founded upon Antiquity, excepting *Telaspborus* alone; for as to what is related in the Pontifical Books, all that is of no manner of Authority. Pope *Eusebius* and his Epistles are of the same stamp; for such a Man was not, and the Letters attributed to him, asserting a Supremacy, are shewed by *Labbe* in his Councils to have been taken from Modern Authors. *Melchiades* is said to have succeeded, and to have written an Epistle in vindication of the Supremacy, but this Epistle is dated after he was dead, as we read in the Pontifical; so that it could not be his. Besides, this Pope was commanded by

Du Pin abr.
vol. 2. p. 131.

Du Pin abr.
vol. 2. p. 16.

Fleury li. 10.
n. 10.

Constantine the Great to stand in joint Commission with other Bishops of *Gaul* and *Italy* to hear the affair of one *Cæcilian*; and there his sentiment was no more than that of another Bishop in the same Council; they gave their opinion, but the Emperor reserved to himself the determination. At so low and ebb was the Supremacy in those times.

Fleury li. 11.
n. 20.

In the same Emperor's Reign, was conven'd the First General Council of *Nice*; in the sixth Canon of this Council 'tis decreed, that the Bishop of *Alexandria* should have Jurisdiction over some Neighbouring Provinces, because *Rome* had so too, and that every Church should keep its own Privileges. *Rufinus*, who wrote but about Sixty Years after, tells us what those Provinces are that *Rome* had a Jurisdiction over; they were only such as in secular matters depended upon the Imperial Vicar of *Rome*, so that as yet there was no Universal Supremacy. But not long after we find a plausible Instance of it in a pretended Letter of Pope *Julius* to the Bishops of the *East*. In that Letter the Pope is made to tell the oriental Bishops *εἶναι γὰρ νόμον ἡγιασμένον*, that it is a sacerdotal Law for all Acts of Councils to be void which are made without the approbation of the Bishop of *Rome*.

Du Pin abr.
vol. 2. p. 135.

Socr. t. hist.
li. 2. c. 17.
Sozomen. li. 2.
xep. Θ.

This

This bore a great weight with me many Years, as coming from the Pope to an Oriental Council held at *Antioch*. But upon Examination, this is all Forgery. And I am assur'd 'tis Forgery by *Valesius* (who was very Learned, and who procur'd to the Publick a very neat Edition of the Ancient Greek Writers of Ecclesiastical History, with a new, exact, and elegant Version, and learned Notes, says *du Pin*.) *Valesius* in his Notes confesses that those Words, of it being an *Ecclesiastical Rule or sacerdotal Law to have the approbation of the Bishop of Rome*, are in no authentick Copy, nor in the Original; that the Original of these Letters is only in the Works of *St. Athanasius*, Apolog. 2. who mentions nothing like what is pretended to have been written by *Sozomen*; that tho' the Pope did say in his Letter, *you should have consulted us*, he meant they should have consulted the Bishops of the *West*, in an Affair where the deposition of three Patriarchs was in agitation. Besides, these Letters are dated under Consuls that never were in being, and *Nicene* Canons are quoted in them which were never made at *Nice*. There are other Arguments against their being genuine which I have taken notice of in my Sermon preached at *Manchester*, pag. 17. as their never having been alledged or insisted upon as a precedent in early

Du Pin abr.
to. 4. p. 285.

early times, but only in the Council of *Florence*. And the Bishops of *Rome* wanted such a precedent in *Africa*, when they receiv'd an Appeal from thence, and sent Legates in the affair of *Apiarius*. But 'tis plain these Letters of Pope *Julius* were not then in being, neither would St. *Augustin*, or St. *Alipius*, or any of the *African* Bishops, allow of any Superiority of Bishops out of their own Nation, excepting for a time till they were better informed, tho' by false acts of the *Nicene* Council, the Bishops of *Rome* attempted to perswade them to it. The Fact is very material, and signally illustrates this Point, therefore I shall give it you, as I have it from the *French King's* Confessor.

Fleury li. 24.
n. 6.

An. D. 48.

Fleury tells you out of the Epistles of St. *Augustin*, and others, (to be read in the second Tome of the Councils) that *Apiarius* was a Priest, excommunicated for being irregularly ordain'd, and for many heinous Crimes that he was charged with; that *Apiarius* appeal'd to *Zosimus*, then Pope of *Rome*; that *Zosimus* sent three Legates into *Africa* to *Cartbage* upon it; that the *African* Bishops conven'd with *Aurelius* demanded their Business; that they read their Commission; that the first Article of it was to permit Bishops to appeal to *Rome*; that the Pope alledg'd for this the

the Canons of the Council of *Nice*; that the *African* Bishops replied, they had no such a Canon in their Copies; that yet out of respect to that Council they would suffer Appeals till such time as they were better inform'd of the Decrees of that Council; that a National Council of all *Africa* was Fleury li. 24. n. 10. call'd; that *Aurelius* Bishop of *Carthage* presided with *Valentin* Primate of *Numidia*; that there again was alledged by the Legates the Canons of An. 419. the Council of *Nice* for Appeals to *Rome*; that *St. Alipius* interrupted the reading of them, by saying, " We have already given answer to this point, and we promise to observe what the Council of *Nice* has decreed; but what puts us at a stand is, that we find in our Greek Copies of that Council nothing leading to it, no such words; wherefore we beseech you Holy Father *Aurelius*, to send to *Constantinople*, *Alexandria*, and *Antioch*, entreating the Bishops of those Sees to send us Copies of the Acts and Canons of that Council, with a Certificate of the Truth of them under their own hands. " *Fleury* goes on, and tells us that *Faustinus*, the first of the Pope's Legates, replied that it was sufficient for the Pope to make enquiry about the Veracity of such Acts. But however, it was resolved

solved to send to *Constantinople*, *Alexandria*, and *Antioch*. St. *Augustin* of *Hippo* was present at this Council, and was for informing himself more exactly about the Acts of the *Nicene* Council, not for a blind submission. However, Appeals to *Rome* were allow'd till more genuine Copies of the Council of *Nice* came. And in this interval, *Antony* Bishop of *Fussale* appeal'd to *Rome* against St. *Augustin*, and St. *Augustin* replied.

St. August.
Ep. 209. al.
161.

Fleury li. 24.
n. 31.

This same Year faithful Copies of the Council of *Nice* came, and the *African* Bishops declared they would suffer no Appeals to *Rome* or beyond Sea any more, in a Synodal Letter to Pope *Celestin*, a little after the reply of St. *Augustin*. Yet in the Year 426, the Bishops of *Africa* receiv'd a Letter from Pope *Celestin* in favour of *Apianus*, sent by *Faustinus* again. Upon his arrival the Bishops of *Africa* assembled again in Council as before, and there wrote a smart Letter to the Pope in the Sense following. " They
" conjur'd him not to receive to his
" Communion those whom they had
" excommunicated, because so it was
" decreed in the Council of *Nice*, and
" no Canon of their Forefathers ever
" offer'd such a prejudice to the
" Church of *Africa*; that the Canons
" of *Nice* had order'd, with a great
" deal

“ deal of Prudence and Justice, that
 “ all Affairs should be ended where
 “ they had their beginning; and that
 “ they did not believe that the Grace of
 “ the Holy Ghost ought to be wanting
 “ to any Province for to give the Bishops
 “ light and necessary Prudence in their
 “ Judgments. Since especially every
 “ one that believ’d himself hurt, might
 “ appeal to the Council of his Province,
 “ or even to an universal Council;
 “ unless we believe that God can in-
 “ spire Justice to one in particular, and
 “ refuse to do it to a great number
 “ of Bishops assembled. And how can
 “ a Sentence pronounced beyond Sea
 “ be depended on, since we cannot
 “ send thither necessary Witnesses, by
 “ reason of Weakness, Age, or other
 “ Impediments? And as for your send-
 “ ing over to us, we find no Council
 “ that has order’d it. As for the
 “ Copies of the Council of *Nice*, which
 “ you sent us by our Brother *Faustinus*,
 “ we have nothing like it in our Copies
 “ which we have received authenti-
 “ cated from our Brother Bishop of
 “ *Alexandria*, and the venerable *Atticus*
 “ Bishop of *Constantinople*. Wherefore
 “ whosoever shall desire you to send
 “ your Clergy hither to execute your
 “ Orders, we desire you not to regard
 “ them, least it appear that we have
 “ a mind to bring into the Church the
 “ fast

“ fast of secular Power, and for our
 “ part we assure you, without breach
 “ of fraternal Charity, that *Africa* will
 “ suffer it no more. ” Thus wrote
 the whole Church of *Africa*.

Fleury li. 12.
 n. 39. It must not seem strange that the
African Bishops were so zealously bent
 against Appeals; for Appeals to foreign
 Prelates were innovations in the Church,
 first introduc'd by the Council of *Sardica*,

at the prayer and request of *Osus*, not
 by Catholick Belief. But this Council
 was not a General one, as consisting only
 of particular Bishops, nor was it ever
 known in *Africa*; besides, th's act of
 allowing Appeals to *Rome* was recalled
 by a Canon of the first General Council
 of *Constantinople*, wherein all the Orders
 of the Ecclesiastical Hierarchy was
 established according to ancient Tradition,
 and where it was enacted that the
 Councils of Places should have all Authority
 in Ecclesiastical Affairs. And according to
 this Canon the *African* Bishops insisted
 upon the Councils of their own Nation,
 and excluded Appeals to other Countries.

The Council of *Ephesus*, which is the
 third General Council, was so far from
 thinking of *Rome's* Supremacy, that it
 decreed every Province should keep
 its own Rights which it had from the
 beginning pure and inviolable; that
 every Metropolitan should have an
 equal

Caranz. Conc.
 Can. 8.

equal Power of doing Things according to the Ancient Practice.

It orders also, that no Bishop shall pretend any Power over any Province which was not in all times subject to him from the beginning; and if any Bishop shall have enterpriz'd upon the Province of another, that he shall make Satisfaction for it. And there is nothing in this Council that countenances Supremacy. The Bishops of the Isle of *Cyprus* are voted to be independent of any Patriarch, and that they may make Ordinations among themselves, without any other Bishop's consent, or interfering; because it seem'd they were independent from the beginning, tho' the Patriarch of *Antioch* seem'd to claim their Subjection.

The Council of *Chalcedon*, which is the fourth General Council, knew nothing of any Supremacy: For that confirms all the Canons of former Councils; and orders that if any new City be built by the Emperor, the order of Ecclesiastical Parishes shall follow the form of the Political Government: That if any Clergy-man has a suit with his Bishop, he shall be try'd by a Council of the Province. But if a Bishop or Clergy-man has any difference with his Metropolitan, he shall address himself to the Exarch of the Diocese, or to

to the See of *Constantinople*. The twenty eighth Canon is in these Words: " The
 " Fathers had reason to grant to the
 " Bishop of old *Rome* certain Privileges,
 " because it was the Imperial City;
 " and by the same Motive the 150
 " Bishops (in the first Council of *Con-*
 " *stantinople*) have judged that new
 " *Rome* (*Constantinople*) which is ho-
 " noured with Empire and Senate,
 " shall have the same Advantages in
 " the Ecclesiastical Order, and shall
 " take place next, after it. " From
 whence 'tis evident, since the former
 Canons were confirmed, and since *Con-*
stantinople is voted to have the same
 Advantages which *Rome* had, and since
Rome had it not by any Divine Con-
 stitution, but only had Privileges
 granted by the Fathers, because of
 its being an Imperial Seat, and having
 a Senate, that the Pope's Supremacy
 is an absolute Innovation in the Belief
 of the Church. If you reply that the
 Pope's Supremacy was in those Ages only
 a matter of Discipline, not of Faith,
 and therefore as touching Discipline
 this later Church may lawfully deviate
 from the Primitive. I answer, and
 insist upon it, that the Pope's
 Supremacy is now an Article of Faith,
 and then was not; and that as Truth
 is eternal, and is the object of Faith,
 if Supremacy as a Truth was not the
 object

object of Faith then, it cannot be an object of Faith now; and that what was a matter of Discipline once, can never change into a point of Catholick Faith. Besides, 'tis here evidently proved that every one of the four first General Councils decreed against the Pope's Supremacy over any other Churches or Provinces but what were subject to that at the beginning; that they decreed that every Metropolitan should have an equal Power; that the Priority which they granted, was only in Sessions with his Brother-Bishops; that *Constantinople* had the next after him; that the Motive of their granting this Priority, was not from a belief of any Divine Constitution that might appoint him so, but because the City wherein his Chair was, was old *Rome*, which had the constant Residence of the Emperor and the Senate.

I need not tell you that the Pope's Legates in the Council of *Chalcedon* endeavour'd, by forgery upon the *Nicene* Acts, to assert their pretended Supremacy; for I have done that in my printed Sermon preached at *Manchester*, p. 20. Nor need I repeat the Obligation of receiving these four Councils, since *St. Gregory* the Great order'd them to be receiv'd with the same Respect as the four Gospels are receiv'd; nor need I tell you when the Supremacy

D first

Leſt. Brev.
12. M^{ist}.
Leſt. 2. Noul;

first broke into Day-light, for I have done that also in the Sermon aforesaid, when I shew'd how wickedly it began with St. *Hilary* of *Arles*, and under *Phocas* again, the cruel Murderer of *Mauritius* the Emperor; nor need I tell you upon what Grounds this pretended Supremacy was established, since 'tis evident, that they (the Bishops of *Rome*) never thought of such a Thing, till they had temporal Kingdoms under their Command, and temporal Interest enough to support a shew of it.

Of the INFALLIBILITY.

The next thing that occurs, is the Infallibility of the Church of *Rome*, which I shall consider both as to Popes and General Councils. And for the sake of Divines of that Church, I make this two-fold Distinction, because (as it is a very dark Case) they have never yet all agreed whether this Infallibility be in the Pope, or whether it be in a Council, or whether it be in both together; I have these Reasons to give, that it is in none of them. And

^a Fleury *li. 31. n. 50.* first, that there is no Infallibility in
^b Du Pin *abr. cent. 7. c.* their Popes, I prove from Fact, because
 1. vol. 2. p. many of them have err'd in Faith. ^a
 296. Cabassul. Pope *Hormisda* approv'd of the *Euty-*
notit. Hist. *chian* Herefy. ^b Pope *Honorius* of the
Eccl. edit. *Mo-*
Lugd. p. 297.

Monothelites. ^c Pope *Liberius* of the ^c Fleury
Arians. ^d Pope *Vigilius* approved of ^{li. 13. n. 46.}
the *Acephali*, and privately denied two ^d Fleury
Natures in Christ, to the Emperers, ^{li. 32. n. 57.}
to the Patriarch of *Alexandria*, to ^{in fin. 58.}
the deposed Patriarch of *Constantinople*,
and the deposed Patriarch of *Antioch*;
and said *Anathema* to all those who
confessed more than one Person, and
one Nature; yet at *Rome* pretended
to profess the contrary.

Next I am to shew there is no Infal- ^{Conc. Trid.}
libility in Popes and Councils together: ^{Sess. 23. c. 4.}
For the first, second, and third pre- ^{can. 4.}
tended General Councils of *Lateran*
taught, that Holy Orders did not print
an indelible Character, as I observed
in my Sermon at *Manchester*, pag. 21.
yet 'tis an Article of Faith established
in the Council of *Trent*, that Orders do
print an indelible Character. Now
where contradictory Propositions are
defin'd, 'tis impossible but there must
be Error. The Pope was with all
these Councils, and Contradictions 'tis
plain were determin'd in them: There-
fore some of them undeniably erred.
Again, most of these Councils, and
many others, as those of *Lyons*, 4th
and 5th of *Lateran*, held the Church's
Power of deposing Princes, which is
against the Doctrine of *St. Paul*, *Rom.*
ch. the 13th, and the Practice of the
Primitive Ages; as I clearly shew in my

Divine Truths vindicated; and therefore they have defined Heresy and Error.

Thirdly, That their reputed General Councils without the Pope are not infallible, I shew, because the first of *Pisa*, that of *Constance*, and that of *Basil*, defin'd a Council to be above a Pope, and that this was an Article of Catholick Faith: These Councils were conven'd, either when there were more Popes than one, or when they deposed any one Pope: And these their Decisions then pass'd the Pontif's Consent that was either new chosen, or who had been acknowledged lawful Pope by them. This, notwithstanding, the 5th Council of *Lateran* declar'd this Opinion to be Heretical, and the opposite to be an Article of Catholick Faith.

Of the seven Sacraments, and of Baptism.

The Doctrine of the present Church of *Rome*, touching the Seven Sacraments, is no where to be met with in Antiquity; and this is another Motive of my leaving the Church, that is so opposite to the Primitive. To go to Particulars, I will briefly consider every one of them, and first Baptism.

Baptism has nothing different in either Church of *England*, or Church of *Rome*, but different Ceremonies.
The

The Blessing of the Font is ancient, and that is kept in the Church of *England*; the use of Spittle; the breathing upon the Person to be Baptiz'd; the putting Salt into his Mouth; the touching of the Ears and Nostrils, and Breast and Shoulders, are Ceremonies, the disuse of which ought by no means to break Catholick Communion.

In the Infancy of the Church, we find a Custom of giving the new Baptized, as a Pledge of his Mystical coming into the land of Promise, some Milk and Honey, (*Tertullian de Coronâ milit.*) likewise a Ceremony for the same Person to turn his Face to the West, and by lifting up his Hands the same way, to renounce the Devil (*Eccl. Hierarch. c. 2.*) There was in the Church of *Milan*, and some other Places, a Custom for the Bishop to wash the Feet of the Person he had Baptiz'd (*Author de Sacramentis, vulgo Ambros. lib. 3. cap. 1.*) And as these Ceremonies are disus'd by the *Roman Church*, and now are no ways obligatory; so the Ceremonies of the Church of *Rome*, having gone into Desuetude in this Land, by the consent of the Prelates and Pastors of the same, for the better Edification of the People, cease now absolutely to oblige. For the Bishops of every Nation with their Motropolitan are sufficiently Authoriz'd by the

*Concil. Trid.
Sess. 6. can.
13.*

four first Councils, to Order those Things within themselves, especially if they were independent from the Beginning, as certainly the *English* were, and the learned Fa. *Barnes* proves in his *Catholicus Romano-pacificus*, they were. Yet so to do is Ex-communication by the Council of *Trent*.

Of Confirmation.

*Fleury Con-
tin. prim. par.
2 di temi,
p. 264.*

Before the year of our Lord one thousand, four hundred and thirty nine, Confirmation was always denied by the Eastern Churches to be a Sacrament; for which reason it cannot be a term of Catholick Communion now to believe it. Besides, the Divines of the Church of *Rome* are not agreed about the matter and form of it. For some say, the matter is Chrism blessed by a Bishop, others say, imposition of Hands is the matter: Some say again, that the Form or Words determining the Matter, are, *I sign thee with the Sign of the Cross, I confirm thee with the Chrism of Salvation*: But others tell us, that the Form is the invocation of the Holy Ghost by Prayer. Again, the Church of *Rome* teaches that the Bishop is the lawful Minister of this Sacrament, yet it owns that an Abbot (who sometimes is no Priest) may by Commission of his Holiness administer this

this Sacrament; as if the Ministers of the Sacraments could be constituted by Patents, and the Holy Ghost be sent by the Post!

Of the Holy Eucharist.

This point must be considered under three Heads, in order to have a clear Idea of what is Controverted upon this Subject, betwixt the Church of *England* and the Church of *Rome*. Therefore I shall consider, *first*, what is meant by it. *2dly*, What Name is best to call it by. And, *thirdly*, What are the most primitive Ceremonies that it was in the purest Ages received in.

As to the first, 'tis agreed by all that we receive *Jesus Christ* spiritually in this Sacrament under the appearance of Bread and Wine; for the nutriture of our Souls, and for to partake of the Spirit of *Jesus*. Consequently this Divine Sacrament is intended for the promoting the Spiritual Man in us, for *Flesh profiteth nothing*, but it is *the Spirit that quickens us*. *Veron* assures us, in the rule of Faith that I have mention'd, that it is direct Idolatry to adore the Sacrament; that 'tis Blasphemy to hold Christ can be corrupted like other Food in the Stomach (and were Christ corporeally received, Christ must be corrupted like other

Veron Reg. Fid. de Adoratione Eucharist. s. 13. n. 2. in fin.

Item ibid. de Christi praesentia in Eucharist. §. 11. n. 4. Meat in the Stomach) that if a Mouſe eats of the consecrated Bread, it does not eat Chriſt, becauſe it does not eat by Faith.

From hence we learn, that we believe ſafe-ly when we believe Chriſt in this Sacra-ment is purely the Food of our Souls, not of our Bodies; nor does his Fleſh turn into our Fleſh, for then it muſt be ſubject to Corruption like ours; but it is Food for the Spirit that dwells in us, and refreshes that Spirit to fight Manfully the Lord's Battles during the Pilgrimage of this World.

Now as to the *ſecond* Head, the word *Transubſtantiation* is moſt certainly a very improper Word to ſignify the Sacramental Change that is wrought in ſo great a Sacrament, for *trans* ſignifies beyond, or over, or on the other ſide: And what an Infatuation muſt it be for a Man to think that one Subſtance can go beyond Subſtance, or over Subſtance, or to the other ſide of Subſtance, and be Subſtance ſtill? Nonſenſe ſhould not be made uſe of to make a Church venerated; and an unintelligible Jargon ſhould not be commiſſion'd to deſtroy Reaſon, which alone is the Image that God hath created of himſelf in Man.

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As to the 3d head, 'tis plain that the Ceremonies used by the Church of *England*, in the Consecration and Method of administering this Holy Sacrament, are the same that St. *Justin* the Martyr (who liv'd in the second Century, and was a Disciple of those who had been Disciples of the Apostles) mentions to have been used in the Primitive Ages. *Fleury* tells us out of *Justin* (2. *Apolog. in fin.*) that those Christians, who had the first Fruits of the Spirit in their Assemblies, first read a Lesson out of the Old Testament, then out of the New, then read the Gospel, then had a Sermon, then turned to the *East* with Hands lifted up to Heaven, and pray'd for all Conditions of Men; after that made their Offerings, which the Priest offered to God: This being done, the Priest exhorted the People to lift up their Hearts to God, to return him Thanks, to adore him with the Angels and all the Heavenly Powers, then he continued till in relating the Institution of the Eucharist, and by repeating the Words of *Jesus Christ*, he made the Consecration.

After this, he recited the Lord's Prayer with the People, distributed the consecrated Bread and Wine after he had first received them. So the Communion in those early Times began,
continued

*Fleury Mœurs
des Chrétiens,
p. 46. edit. à
Bruxelles
1719. 12mo.*

continued and ended; which if it was right then, it cannot be wrong now, since the four first Councils allow the Bishops of Provinces, all Power to govern the Provinces under them; and since Appeals were always allowed to Primitive Practices.

As to the Vestments, or particular Apparel, 'tis well known and confessed by all *Roman* Catholick Writers, that what they now use was borrowed from the disused Apparel of ancient Times, and from old Heathens, and most part from Women and debauched Men. But of these I have discoursed in my *Divine Truths vindicated*; as also of private Masses, which were never known in the Primitive Church.

Of Penance.

This, as it is a Sacrament in the Church of *Rome*, requires Confession to a Priest, and a Satisfaction to be enjoyn'd by the Priest, to whom the Confession is made.

As to the Confessing to a Priest, it has been found a most dangerous Snare to many Souls. And from hence come as many Regulations as may fill up the biggest Volumes. What work is there in the Council of *Trent* about a Priest not validly qualified to hear
Con-

Confessions without a Bishop's leave? *Sess. 7. cap. 7.* What work is there about Nuns Confessors? *Sess. 25.* And in the *Bull* of Pope Gregory the 15th, dated *an. 1622*, on the Nones of *February*; What Cautions have they taken about Regulars hearing the Confessions of Seculars? About Confessors in time of a Jubilee? About Confessors of Noblemen? Yet, that all this is founded on Policy is evident, for young Mens Confessors have almost always the casting Vote in their Admission or Expulsion from a College? which is a mark that Confession is design'd for a Key to Knowledge. And how full is the Scholastick Divinity of nice Distinctions about how far the Knowledge acquired in Confessions may be made use of, without revealing the Person? Besides, I certainly know that it is a Trade.

Then Confession of particular Sins requires Absolution, and this Absolution must be given in these Words in the Church of Rome: *Ego te absolvo*, I absolve thee, &c. or else the Absolution is of no force. Yet innumerable Authorities both of *Greek* and *Latin* Fathers shew, that Absolution in former Ages, was given *in verbis deprecativis*, in Words praying God to absolve. Hugo Menardus, in his Notes, (*ad Sacramentale Gregorii*) *Joannes Morinus li. 8. de penit.*

c. 8. & seq. and *Cabassul.* (*Dissertat. & append. ad Canones Concil. 4ti Carthag. in notit. Hist. Eccles.*) clearly shew, that *Leo* the first Pope of *Rome*, attributed a penitential Reconciliation to nothing but the Confession of the Penitent, and the Prayers of the Priests. In his 87 Epistle, c. 2. he repeats it, that without the Prayers of the Priest no Pardon can be obtain'd. In his 80, *alias* 136 cap. he says, that that Confession is sufficient, which is first made to God, then to the Priest, who becomes an Intercessor for the Sins of Penitents. In the 139 Epistle, c. 1. he mentions those who are to be reconciled to God by the *Prayers* of the Church. The old *Greek* Church never used any thing else but *Prayer* in the Reconciliation of Sinners, and so it is evident from the *Euchologia* or Rituals of the *Greeks*, *Armenians*, *Syrians*, and *Maronites*. 'Tis observable also that their Forms were sometimes spoken indicatively. The Church of *England* uses all these Ways, to shew its Conformity to what now is every where, and with what always was. It must look very strange that a new Form of Words, accepted of by the Church of *Rome*, must be only valid, and even make a Term of Communion too, exclusive to all ancient Forms of reconciling Sinners.

As

As to auricular Confession with Satisfaction, the great Chancellor of the University of *Dorway* expressly teaches, that neither Confession nor Satisfaction are essentially requisite to the Reconciling of a Sinner. And *Origen* plainly assures us, that the primitive Liberty, was to have it at each one's Discretion; so that if any were burden'd in Mind, they might have recourse to Confession, otherwise freely come to the blessed Sacrament. But this Liberty revived, must be obnoxious to a Court that pays for Prying into all the States of Princes, and Hearts of Particulars.

Eftius in 4. Sent. part. 1. dist. 15. §. 2. p. 200.
Fleury li. 19. n. 23. to. 4. p. 599.

Of Extream Unction.

Extream Unction is sworn to be one of the seven true and proper Sacraments of the new Law, instituted by our Lord *Jefus Chrift*. Yet Pope *Innocent* the first call'd it in his Time only *genus Sacramenti*, a kind or fort of a Sacrament.

Innoc. ad Decent. c. 8.

Durandus, a learned Bishop of that Communion, says it was instituted by Pope *Felix* the fourth, at the Command of *St. James* the Apostle, that is, at least four hundred Years after the Death of the said *St. James*. *Mabilon*, (that learned *Benedictin* of the last

Durand. rational Divinor. Officior. li. 1. c. 8. n. 25.

last Age) says the Name of it was not known till the twelfth Century.

*Praxis Episcopalis Pauli
Piassecij, par.
2. c. 3.*

Then as to the Matter and Minister of it, 'tis impossible to reconcile what is taught to be necessary at *Rome*, and what *Rome* teaches to be necessary to others. The Church of *Rome* says, the Matter must be Oil blessed by a Bishop. But Pope *Clement* the Eighth allowed the *Greeks* to receive this Extream Unction with Oil blessed by a Priest. Again, the Minister of it in the Church of *Rome*, is at least one in Priest's Orders, who must give it to all Sexes; but in the Decree of Pope *Innocent*, Men gave it to Men, and Women to Women, and sometimes the sick Person gave it to himself: And this Practice is asserted in venerable *Bede's* Comments upon St. *James's* Epistle. The Inference from which must be, that it is not the Catholick Doctrine, (that is, of all Times and all Nations,) to hold this to be a true and proper Sacrament of the new Law instituted by our Lord *Jesus Christ*, since the first Ages knew not of it, and since the latter vary about the Matter, and the Minister of it.

Of Holy Orders.

There has been so much written on this Subject, that nothing needs to be added,

added, to an impartial Thinker : However, since this falls in course to be discoursed of, after having laid aside the ridiculous Chimæra of the *Nag's Head* Consecration, (which contradicts all the publick Acts and Monuments of a Kingdom, to gratify a Spleen against the best of Churches,) I observe the Difficulty lies in this, that the Form of Words used by Bishop *Barlow*, in his Consecration of *Mathew Parker*, during the Imposition of Hands, does not determine the Degree to which a Bishop is consecrated to; and therefore 'tis inferr'd, that Consecration was void, and all in the Church of *England* ever since; because all Bishops were consecrated by that Form, or by such as were consecrated by no other Form.

To consider this Objection maturely, we are only to know what is requir'd to make Ordinations valid. If we regard the Opinions in this Matter, of the School-men of the Church of *Rome*, we shall exclude all the Oriental Churches from any valid Ordination, notwithstanding that the Christian Church had its first Birth there: And tho' the Church of *Rome* has always approv'd of the Ordination of the Churches of the *East*, yet if no Form of Ordination be good, but what is
con-

conferr'd by the delivery of Instruments, as of Crewets, Books, Keys, Patten, Chalice, Bread and Wine, the Church of *Rome* has to this Time in all Ages deluded them, by allowing an invalid Priesthood to dispense the Mysteries of God. And if the Priesthood of the Oriental Churches be valid without a delivery of Instruments, and only conferr'd by the Imposition of Hands, with the Intention specified for which the Imposition of Hands is made, then is the Ordination of the Church of *England* good and valid, because done by Bishops, by Imposition of Hands, by the same way in which only it was counted valid in the most Primitive Ages.

But then you will perhaps say, the Intention of the Imposition of Hands was not specified when the Hands were imposed on *Mathew Parker*, and so consequently on none that he Consecrated, or who after him Consecrated

*Cabassut. no-
sit. Hist. Eccl.
Dissertat. &
append. ad
Canon. conc. 4.
Carrhag. n. 4,
5, 6, 7.*

others. * *Cabassutius* answers this in few Words, when he tells us, that in the Greek Church, *Sola essentialis materia*, is, *chirothesia, quam intentio ministri & superaddite verborum forma ad hunc vel alterum determinent Ecclesiastici ordinis gradum*; that even the *Latin* Fathers mention no delivery of Instruments; that the Intention of the Minister, (expressed in the Form) with

with Imposition of Hands, and Words determining the Degree of Ecclesiastical Order, is solely essential in the *Greek* Church, and therefore must be solely essential in other Churches, as to what Christ Instituted, because what he Taught was first taught there.

Now then, 'tis plain, no more is requir'd than Imposition of Hands, the Intention of the Minister and Words determining the Degree: Pray is not the Ordination of Bishops according to the Ritual of the Church of *England* full of all these Particulars? Is not the Intention of the Consecrating Bishop above twenty Times during one continued Action express'd? Is not Imposition of Hands made? Is there half the distance of Time betwixt the Matter and Form of Holy Orders, as conferr'd in the Church of *England*, as there is betwixt the Matter and Form of Penance, as used in the Church of *Rome*? Yet Penance is a valid Sacrament, tho' a Person confesses his Sins (which are the Matter) some Days, or Weeks, or Months before he receives Absolution, which is the Form of Words determining the Effect of that Sacrament? In the best of Livers, if there be Occasion for Absolution, what thro' making an end of the *Confiteor*, thro' the time of the Confessor giving his Advice, or the Penitent's asking

E about

about Doubts, or the enjoyning of Penance, there is a much longer Space betwixt the Matter and the Form, than betwixt the Form and Matter in the Ordination of the Church of *England*. And if you allow Penance to be good, when the Essentials are so distant from one another, it must be a meer Cavil not to allow our Ordination to be good, when the Essentials are so nearly join'd, that in one Breath both may be join'd.

About the Jurisdiction of Priests, especially those of *England*, that come hither with Powers from *Rome*, and pretend to absolve from Sins, I insist upon it, that by the Laws of the Church of *Rome*, no one, of what Order or Dignity soever he be, can give valid Absolution to any Person in this Realm whatsoever. But this Point is discours'd of, and I think made out, in my *Divine Truths vindicated*.

Of Matrimony.

The Church of *Rome* holds it an Article of Faith, to believe that Matrimony is a Sacrament instituted by our Lord *Jesus Christ*: Yet if we give any Credit to *Forbesius*, *Hugo de Sancto Victore* is the first that ever wrote of, or reckon'd up seven Sacraments. And as to the Particulars of this, the Church

Joan. Forbes.
li. 9. Instruct.
Historico-Theol.
c. 3, &c.

Church of *Rome* has never yet declared the constituent Parts of it, nor the Matter, nor Form, nor even Minister. Divines disagree in all these Points.

Some say the Consent of the Parties is the Matter, and the mutual Acceptance the Form, and that the Priest is only a Witness. Others say the Priest is the Minister of it, and the Words he pronounces of, and at joining them together, are the Form. *Estius* and other great Divines are of the latter Opinion, but the former Opinion is most commonly taught the Vulgar.

Now, how can that be an Article of Catholick Faith, which is not determin'd to be so, neither by the Word of God, nor by the general Acceptance of the Universal Church? And how can that be reckon'd to be determin'd by the Word of God, and the general Acceptance and Proposal of the Catholick Church, when Doctors vary about it? 'Tis hugely erroneous to say a Thing is sacred, when we have no Reason for saying so. And 'tis equally wrong to say a Thing is a Sacrament of Catholick Faith, when Christian Divines cannot agree wherein to place the Essentials or constituent Parts of such a Sacrament.

As to the Celibacy of the Clergy, I cannot tell exactly the Time of its Beginning, for in the Council of *Chalcedon*

*Estius in 4
Sent. de Matr.
Continue
Fleury tom.
22. 1 part. p.
311. ad an.
1439. in 12mo.
Bruxel.*

cedon many married Bishops were present, who lived with their Wives, and begat Children, nor was it counted in that great General Council, that they did wrong. A Proposal indeed for the Celibacy of the Clergy was brought into the first General Council of *Nice*, but was cast out. In the 7th Century, the *Greek* Church decreed for the conjugal Life of Priests. *Fleury Hist. li. 50. n. 56.* And in ninth Century, it became one of the Articles, upon which the *Greek* Church withdrew their Communion from the *Latin* Church, because the *Romish* Church forbad their Priests to Marry.

The Priests indeed of the Goddess *Cybele*, were obliged to abstain from Wedding, and this is the only Precedent that the Church of *Rome* could find to Copy after, in enjoining their Clergy Celibacy. The Apostles were Married, we all know: And *St. Paul* leaves it to every one's Discretion. The *Greek* Bishops and Priests are allowed Marriage by a Bull of Pope *Clement* the 7th. The *Muscovites* (who are in Opinion with the Church of *Rome*, in most Points, have a vast Country in Communion with the *Greek* Church) are so far from approving the Celibacy of their Priests, that they hold it necessary for Bishops and Priests

1 Cor. vii.

Acherij Spialleg. to. 2. p. 136. & Bibliogr. Fabricij.

to be Husbands of one Wife; and they admit no body into Holy Orders, who does not at least Promise to marry a Wife very speedily. Perhaps, because the concerns of a Family may inspire more Gravity, Sedateness, and bearing with the Flock, than an absolute Freedom unacquainted with Difficulties can do; or perhaps because the Objects that occur in visiting the Sick, may not fitly be seen by single Men.

If the Prohibition of Marriage to the Clergy had been made, (not out of a desire of engrossing immense Wealth to the Church) but in a pure regard to God alone, I think a constant Sense of God should shew forth it self much more than I have seen it, in every Part of common Life, among those who profess such uncommanded Purity. But where Mens Lives are prone to Excesses, full Eating, good Lodging, without Study, without Labour, without Occupation, I wish at the accounting Day it be not found, God's Law had been better obey'd than a Pharisaical Church's Prohibition. For if the King allows me to do a Thing, the Prohibiting me to do it from any inferior Lord, can be of no force: Much more if God grants me leave to do so and so, shall Man say it is not lawful to do so and so? 'Tis wresting the Scepter out of the Hand of Almighty God, to com-

1 Cor. vii. 36,
38.

mand me not to do a Thing, when God tells me *I do well in doing it*. And 'tis giving the Lie to God, to say I Sin, when God says *I do not Sin*. And the imposing of Vows to oblige People not to do what God commends for being well done, and may be necessary sometimes to some People's Souls good to be done, is imposing *Herod's Vow*, *Mark vi. 23*. 'tis making young People Swear to perform, before they know the weighty Thing that is asked of them to perform. Whence naturally ensues the Breach of God's Commandments: And as that foolish Vow was to *Herod* the Cause of his committing Murder, and butchering the best of all that are meer Mortal Men: So are Vows against a Matrimonial State, the Cause of unspeakable discontents and impurities in Cloysters; and of innumerable sacrilegious Adulteries and Scandals in the World. *O that they were Wise, that they understood this, that they would consider their latter End*, Deut. xxxii. 29.

To avoid useless Repetitions, I recommend here a summing up of the Doctrine of the Church of *Rome* about the Sacraments, and a Consideration how this Doctrine agrees with the Rule of Faith before spoken of and allow'd, in order to know Christian Religion, and the Terms of Communion betwixt the

the Primitive Church of Christ and this Politick-new-modell'd Thing of the Church of *Rome*.

And to give you a further Satisfaction of my Sentiments, in other controverted Points, I will add a Word or two of Merits, of Purgatory, of praying to Saints, and worship of Images, and then conclude.

Of Merits.

Veron tells me that it is no Article of Faith to believe that any particular Works merit Glory, whether they be Works of Temperance, or of Faith, or of Hope. The Reason he gives is, because no General Council has defin'd in this Point; and because Doctors vary in their Sentiments upon it. He quotes *Vasquez* (*Disp.* 217. c. 1.) for this Position. He goes on and tells us, that 'tis much less an Article of Faith, to believe that one just Person may merit for another that either is or is not so. Because neither the Scriptures, nor the Universal Church ever propos'd such Doctrine. And besides, 'tis certain that the *Grace* of Adoption, which is still *Grace*, and *Gratuit*, is the only Principle of meriting eternal Life to those that it is given to, but not to others. Therefore neither the Blessed Virgin, nor the Apostles, could deserve for others

Veron Reg. Fid. part. 5. p. 561.

the least helps of Grace, that is a property peculiar to Christ alone, and so teacheth *Vasquez*, (3. part. *Disp.* 4. c. 5.) and *Suarez* (to. 4. *Disp.* 48. *Seçt.* 2.) From hence 'tis evident how grossly those are imposed on, who depend on and believe in a Treasure of Saints Merits and Satisfaction, of which the Bishop of *Rome* must be supposed to have the Key. Because the Works of the just are sufficiently rewarded in their own Souls; or else God would be unjust not to give what every one has deserved, according to the good *putting out to use the Talents lent them.* And, again, if there were any Merits of Saints laid up in the Treasury of the Church, they would be superfluous to the Saints themselves, and such as God either could not, or would not reward. But nothing of these can be said without Blasphemy, therefore there can be no Merits for others allowed without Blasphemy. *Mairo*, *Durandus* and *Suarez* (to. 4. *disp.* 51. *seçt.* 2.) are all for this Doctrine, nor was it ever Condemn'd.

Of Purgatory.

Altho' the Church of *England* does not receive the Council of *Florence*, yet since the Church of *Rome* does; the Authority of that Council cannot be denied by

by that Church. In that Council then, ^{Continuator of} 'tis manifest, that the *Greeks* denied a ^{Fleury, ad} Purgatory, and the Church of *Rome* ^{an. 1439: p.} notwithstanding held Communion with ^{252. in 12mo.} them, tho' they held nothing but a middle State, and no Purgatory. From whence it must be irresistibly own'd, that Purgatory is not of Catholick Faith, because never believed by the Universal Church of Christ; nor was it ever proposed by the Catholick Church of all Times and Nations so to be believed. There are other Arguments which I wave, because they are in numberless other Authors. *Du Pin* assures ^{Du Pin. Cent.} us, that the Fathers of the *5th* Ages ^{c. 7. Abr.} held no Purgatory. And that Prayers ^{to. 2. p. 255.} for the Dead only began in the *8th* Age.

Of praying to Saints.

I have spoken on this Subject, in my *Divine Truths vindicated*, which will be shortly published, and thither I refer you, if you will know the Belief of the Catholick Church on this Head. Yet since the Devotion to such a Number of Saints, makes by much the greatest Part of the Divine Service of the Church of *Rome*, and is grounded on the History of their marvellous Actions, be pleased to read what *St. Gregory* the Great says upon that Subject

jeſt in his Epiſtle to *Eulogius*, Patriarch
 of *Alexandria*: wherein he ſays, that
 in his Time, “ they had no Acts of
 “ *Martyrs* excepting thoſe collected
 “ by *Eusebius* of *Cæsarea*, beſides a
 “ few in an odd Volume; that that Vo-
 “ lume did not give a detail of their
 “ Sufferings; that nothing was there
 “ but the Name, the Place, and the Day
 “ of their Martyrdoms. ” *Fleury* makes
 this Reflexion upon the Words of that
 Father. “ This Teſtimony (ſays he)
 “ of *St. Gregory*, ſhews what Faith and
 “ Credit we ought to give to the
 “ Acts of *Martyrs* that we have this
 “ Day, (and read in the Churches
 “ too) under the Name of the *Martyrs*
 “ of the Church of *Rome*; as thoſe of
 “ *St. Clement*, *St. Laurence*, *St. Se-*
 “ *baſtian*, &c. ” For theſe holy Men
 died *Martyrs* before the End of *Dio-*
cletian’s Reign. Yet for three hundred
 Years after, when *St. Gregory* lived,
 nothing was known of them but their
 Names, the days of their Death, and
 the places where they Suffer’d. But
 ſince that Time, they have Lives, Pa-
 rentage, extraordinary Events before
 and after their Deaths given them, and
 a thouſand ſtupendious Circumſtances
 attending their Martyrdoms! So that
 Forgery and Invention have been very bu-
 ſy to compliment thoſe Saints with what
 neither they nor any that lived in thoſe
 Days

Fleury li. 36.
n. 3.

Days ever knew of: Nor have they been less busy, when they tell us, that all the Bishops of *Rome* were Saints and Martyrs down to the end of the third Century; for *Du Pin* assures us, Du Pin Abridg. to. 2. 8vo. p. 16. that what is related in the Pontifical Book of them is of no manner of Authority; that we have no Proofs in Antiquity of their Martyrdom; that St. *Irenaeus*, who gives us a List of the Popes down to his Time, gives the quality of Martyr to none but St. *Telesphorus*. From the Letters of St. *Cyprian* we learn, that three more suffer'd Martyrdom. But as for the rest, there is no Du Pin ubi sup. p. 16, 17. Proof, and the Lives and Sufferings attributed to them are as spurious as their Writings, for they are plainly Forged. The Acts of St. *Cecily* are of the like Nature, they merit no Belief. Both time and place of this Martyr's Suffering are unknown, as *Fleury* ob- Fleury li. 46. n. 41. serves. So that it is a most shocking thing to me, to have the primitive Way of reading Scriptures in the Church abandon'd, in order to make room for Fables and Romances.

The Office of the Blessed Virgin was begun by St. *Peter Damian* an. 1062 (but he wanted justness of Thought) also the use of Disciplines or Flagellations was introduc'd by his Means into Mount *Cassin*, as was Fasting on *Fridays* to the Cross, and keeping *Saturdays* in Honour

Honour of the Virgin *Mary*. So *Fleury* tells us (*li. 60. n. 53, 54.*) Now none of these can be Establishments of the Catholick Church, since they are of so late a Date, and are not proposed by the Word of God, nor by the Universal Church. And since I have mention'd the Office of the Blessed Virgin, which is always read in *Latin*, and is part of the Church Office, give me leave to add, that in the primitive Times, and the most enlighten'd Ages, the Scriptures were read, and the Divine Offices were celebrated, in the most known Language of every Country. *Fleury* speaks it in these Words. After he had mention'd Pope *Fleury li. 63. Hildebrand* (this last year become St. *Gregory*) prohibiting the Vulgar Tongue in the Churches of *Sclavonia*: “*Nous avons où d'ailleurs, que dans la plus saine antiquité et les siècles les plus eclairez, on lisoit l'Ecriture et on celebrait les divins offices dans la langue la plus usitée en chaque país.*” We have seen elsewhere in the most holy Antiquity, and the most enlighten'd Ages, that the Scripture was read, and Divine Offices perform'd, in the most known Language of every Country. That very Pope, in his Letter to *Uratisslaus*, King of *Bohemia*, owns himself that it was so in the Primitive Church. Yet in his Letter to Abbot

Hugo

Hugo of Cluni, he calls the way of Truth, the receiving the *Roman* Office; that if the King of *Spain* will not receive it, he will Excommunicate him, and stir up all the Christians in *Spain* against him; nay, that he will also come to him *lui susciter des affaires fâcheuses, comme à un ennemi de la Religion Chretienne*; to raise Troubles in his Kingdom against him, as an Enemy of the Christian Religion. By such holy and wonderful Means was the use of the *Latin* Tongue made essential to Christian Worship, and introduc'd into most Kingdoms of the *West*! But *St. Gregory* the first would have *St. Augustin* the Monk not to be tied to the ritual of any Nation, but to establish what was best; and *Pope John* the 8th, in the 9th Century, would have the *Sclavonians* do the Service in their own Language, because every Language was made to bless the Lord in it. So that to make every Country use the *Latin* Language, is no Catholick Doctrine, as neither being found in Scripture, nor proposed by the Universal Church.

Fleury ib. n. 6.

Of Worship of Images.

I have spoken of this before in this Letter, when I spoke of the second Council of *Nice*, or seventh General Council; and there we abundantly learn, that neither Use nor the Worship of them belong in any wise to Catholicism, but

but are both an absolute innovation in the Church.

I own that the Faithful at *Rome*, took care to paint the Pictures of the Apostles *St. Peter* and *St. Paul*, according to the Custom they had observ'd when as yet Gentiles, which was to keep the Pictures of their Benefactors. These Pictures were seen at *Rome* 250 years after their Deaths, with the Picture of the Blessed *Jesus*. *St. Paul* was bald, had an aquiline Nose, and was of a low Stature. But we do not find any where that these were ordered to be put into Churches, and to be venerated.

Nay, the contrary is plainly evident from the History of the second *Nicene* Council; and from what *Cecilius* told

Fleury li. 2. n. 25. *Minucius Felix*. And in *Eusebius* we find, that the Christians had the Pictures of our Saviour and of those two Apostles, but none of them were put into Churches, and *Eusebius* says himself, that *this way of keeping Pictures and Images came from the Heathens, and came very near the Heathenish Practices*. And *Octavius* in *Minucius Felix* expressly says, that they, the Christians, neither worship nor wish for Crosses; nor pray at their Pictures; that these were Pagan Rites. *Min. Fel. edit. Supr. p. 42. Annal. Tacit. lib. 4. n. 52.* Besides, 'tis most certain that the

Hea-

*Cur nullas
aras habent?
nulla nota fi-
mulachra? Mi-
nucius Felix.
Latet. Paris.
1613. p. 12.
Euseb. Hist.
Βιζλίου ζ.
Κεφαλ. in*

Heathens did not believe their Statutes were Gods, for so we learn from a Passage in *Cornelius Tacitus*, who tells us, that *Claudia Pulchra*, Cousin German to *Agrippina*, being arraign'd for Treason, *Agrippina* went to *Tiberius*, and found him offering Sacrifice to *Augustus Caesar*, his Father by adoption, and said to him: *Non ejusdem mactare Divo Augusto victimas, & posteros ejus insectari. Non in effigies mutas Divinum spiritum transfusum: sed imaginem veram caelesti sanguine ortam intelligere discrimen, suscipere sordes, &c. (i. e.)* " It was not the
 " part of one and the same Man to
 " offer Sacrifice to *Augustus*, and to
 " persecute his Offspring: *that a Di-*
 " *vine Spirit was not pour'd out into*
 " *mute Images*; that she (who was a
 " Daughter of *Augustus*) the true
 " Picture, born of Heavenly Blood, un-
 " derstood the Difference, and receiv'd
 " injurious Usage, " &c. So that the
 Heathens were very sensible there was
 no Divine Spirit in their Stocks and
 Images; and *Tully* also in his *Natura*
Deorum is clear upon this Matter.
 But a shew in Temples was requisite
 to amuse and confine the Thoughts of
 the Multitude, and I wish the same
 Reason does not over-rule this matter
 in the Church of *Rome*. For what
 other Motive can there be to put into
 the

the House of an *invisible* and *jealous* God, the Statue or Picture of some dead Man or Woman, and this too in the most Honourable and most elevated place in the Church? The *Romish* holy Water comes from the like Origin, as Theodoret. may be seen in *Theodoret's* History, who *Hist. li. 3. c. 15.* takes Notice of *Julian* the Apostate going to the Temple of *Fortune*, and being sprinkled with Water at his entrance. Instead of which, the Primitive Christians at their entrance into the Church, used to wash their Hands, in token of the Purity which they brought to the House of Prayer. *St. Nilus (li. 1. ep. 24. edit. Allatij)* tells us this. But the Primitive Christians never attributed any effective quality of driving away Devils, or of purging away Sins, to this washing with Water. But this is a Digression that I did not design to make here.

*Bibliograph.
Fabric. p. 387.
Hamburgi
1716.*

Now to conclude, I infer from the Premises, that if there be no Supremacy, no Infallibility, no Seven Sacraments, no treasure of Merits, no Purgatory, no praying to Saints, no Worship of Images, no *Latin* Language in the Divine Service required, establish'd, or believ'd necessary in the Primitive Church, but the contrary: If new Sacraments have been made, if the old Sacraments have new Essentials, new Matters, new Forms attributed to them, which

which the ancient Christian Church throughout the World were ignorant of, then these things are Novelties, Errors in Doctrine, Obstacles to Salvation, Heresy and Apostacy, in the Church of *Rome*, from the Doctrine of the four first General Councils. And I think it is demonstratively true, that none of these Things were held by those four General Councils, or done in the Primitive Universal Church, and that they are all held or done by the Church of *Rome*; therefore it must be undeniably true, that the Church of *Rome* is not the Primitive Church of *Jesus Christ*, but a Church guilty of all the Charges aforesaid, and a Church that holds Things for Terms of Communion which were either directly against the Sense of Scriptures and Decrees of the Primitive Catholick Church, or against what was ever thought on by the Apostles, and such an Apostolick Church as they left behind them. And 'tis hard to think that that Primitive Church did not prescribe and deliver all that was necessary to Salvation, or that the Terms of Salvation may be changed suitably to the Caprice of one later Bishop.

I would here have made an End, but that I find by Anonymous and other Letters, with which I am unnecessarily troubled, that I am accused of disloyalty to my Prince, because I have taken

F the

the Oaths to his present Majesty, and of degenerating from the Family, as being the only one of *Salston-branch*, that does embrace the Church of *England*. To prevent any further uneasiness which you may have on these Heads, I will give you my Answer in as few Words as I am able, that as a Relation, you may satisfy other Relations, and as a Christian, do the neighbourly Office of letting others know their Duty, and hinder what your Divines call a Pharisaical Scandal.

As to the first, The Oaths taken to his Majesty contain, with the best of the *Roman-Catholicks*, but two principal Difficulties, the first is, the King's Supremacy, the other is, the Abjuration of the Pretender. As to the King's Supremacy, has the King not the same Authority over that part of the Catholick Church which is in *England*, which the Emperors had in the Primitive Ages over that part of the Catholick Church which was in their Empires? *Constantin* the Great, *Marcian*, *Justinian*, *Heraclius* appointed Councils to sit: They were either present themselves, or sent thither their Ministers; they would have the Sentiments of Councils sent to them before they were published, *Constantin* order'd the meeting of many Councils, and directed the Bishops, *Justinian* did the

Euseb. li.
1. de Vit.
Const. c. 17. &
li. 3. c. 12.
& Hist. li. 10.
c. 5. &c.

the same. *Marcian's* Ministers were styled in the Council of *Chalcedon* *Judices gloriosissimi*, and govern'd the whole Order of the Council. *Heraclius* publish'd Decrees relating to Religion, which were never before determin'd. None of these Princes deferr'd in the least in these matters to the Bishop of *Rome*, they always acted as Supreme both in Church and State: And shall not other Imperial Thrones have the same Power that the Primitive Bishops without ever any uneasiness submitted to? Can that be wrong in later Ages, which was right in the Primitive? And Queen *Elizabeth*, at the end of her fifty three *Injunctions*, makes known to all, that nothing else is challenged by the Oath of Supremacy, "than what was challenged and lately used by King *Henry* the Eighth, her Majesty's Father, or King *Edward* the sixth, her Majesty's Brother, which is and was of ancient Times due to the Imperial Crown of this Realm." So that without denying all Antiquity, a Supremacy so explicated cannot be rejected, unless it be out of a Peek to the most Illustrious House of the World, from which descended by the Male Line all our *Saxon* Kings, to *Edward* the Confessor in *England*, and several Emperors abroad. *Rapin Thoyras* vol. 1. li. 2. & alij.

Fleury
li. 33. per tot.

Fleury
li. 28. n. 30.
& alib.

Cabassul.
Hist. edit.
Ludg. p. 292.

The other Difficulty which they start in taking the Oaths, is the abjuring of the Pretender. And as to this, I shall give you such an Answer as ought now at length to unite this whole Nation, in true Allegiance under our present Sovereign: 'Tis not to exclude others that have been given, but to add to them, what every University and learned Canonist of the Church of *Rome* must agree to. But before I bring this Answer, I beg leave to observe, that 'tis most certain, that he who by an Oath of Allegiance binds himself to one Prince, binds himself to be opposite to whoever shall pretend a Right to that Prince's Sovereignty; for whoever in this World without *Cæsar's* Consent in *Cæsar's* Dominion, *makes himself a King, contradicts Cæsar*; and he that is not against such a Pretender, is against *Cæsar*. So that the Oath of Abjuration is but a consequence of Swearing true Allegiance; and that true Allegiance may, and ought to be sworn to his present Majesty, upon a Title that all *Roman Catholics* admitt, I prove. The Protestant Succession has forty years Prescription to the Possession of the Crown of *Great Britain*, for 'tis above that since a Popish Head filled the Crown of *Great Britain*. " Now since the greatest Part " of the *English* Nation, by notorious " Re-

“ Rebellion (as Fa. *Rudensind Barlow* Epist. Præsid. p. 113.
 “ *styles it*) has deserted all Obedience
 “ to the See of *Rome*, and persever’d
 “ in that above ten Years, the (*Ro-*
 “ *man*) Catholicks which make by
 “ much the less part of the Kingdom,
 “ by reason of the Desuetude of years,
 “ are not obliged to Laws by Desue-
 “ tude so abrogated. So necessary is
 “ in these kinds of Things, the Accep-
 “ tation of the major part of the Peo-
 “ ple, whether that major part of the
 “ People be partly Hereticks, partly
 “ Catholicks, or whether it be alto-
 “ gether Hereticks, *sive illa major pars*
 “ *fuert partim ex Hereticis, partim ex*
 “ *Catholicis, sive totaliter ex solis He-*
 “ *reticis composito.*” That an Accep-id. ib. p. 115.
 tation of a Law by the major part of
 the People, is requisite to the Validity
 of a Law, he proves out of *Salas, Va-*
lencia, Azor, Felinus, Dominicus, Na-
varr, and the General Opinion of all
 Divines. That a Law once received by
 Desuetude of years ceases to oblige,
 he proves out of the Canon Law, *de*
consuetudine, c. ult. and out of *Suarez*,Suar. li. 4. de leg. c. 16. n. 9.
 who alledges the Non-observance of
 the major part of the People requir’d,Epist. Præf. p. 125, & 126.
 and a Desuetude of forty Years: Out
 of *Pesantius*, a *Roman* Priest, who provesEpist. Præf. p. 128, 129.
 out of *Panormitan, Navarr, Pope In-*
nocent, (in cap. de præbend. &c.) that the
 Consent of the major part of the Peo-

Layman.

Theol Monol. li.

1. to. 1. tr. 4.

c. 3. n. 4. &

5.

Du Val. lib.

*de Suprem.**Pont. Rom. au-**thor pag. 417.*

& seq.

Epist Pras. p.

136, 137.

ple is requisite and sufficient for abrogating a Law; that with *Panormitan*, forty years Desuetude is required for abrogating a Law once received; but with *Navarr*, *Felinus*, *Calderin*, Pope *Innocent*, and others, no more than the Space of ten Years, if the Prince is acquainted with the Non-observance of such a Law. *Paulus Laymannus*, a Jesuit, and a very learned Man, teaches the same Doctrine, that if a Law be not receiv'd by the major part of the People, prescription rises against that Law, which is good at ten years end. And he concludes, that it behoves every one to conform to that Community in the observance of Laws, of which he is the nearest Neighbour. *Du Val*, Professor and Doctor of Divinity at *Sorbon*, requires the observance of a Law, for the Validity of a Law; and proves out of the Canon Law, that the disuse of a Law makes the Law cease to oblige. He affirms it to be the common Opinion of Divines. And therefore I think by the Ecclesiastical Laws of the Church of *Rome*, his present Majesty has the only undoubted Title to our Allegiance; and therefore to abjure all Pretenders, is no more than what is required by the same Laws, in the Opinions of the Divines of all Christian Countries. *Fa. Rudesind Barlow* was an *English* Man. *Suarez* and *Navarr Spaniards*. *Pesanti*

tius and *Panormitanus* *Italians*. *Laymannus* a German, *Duval* a French-man. All these I bring out of the *Romish* Communion, Men whose Works are approv'd, and none of them censur'd by the Church of *Rome*, to undeceive the *English* Roman-Catholicks of their Errors in not Swearing to the lawful Prince the Allegiance they owe him, and which by the Laws of God and Man he has a Right to demand. And in this Point, as well as all the rest, I give Roman-Catholick Authors for all my Assertions; and hope they will absolve me from Disloyalty when I only do what their Religion and Divines teach them all to do.

As to the other Accusation, I must beg all Strangers pardon that read this, for speaking to it; 'tis an invidious Thing, I know, for a Man in Print to speak of his own Family; but since I am daily upbraided with being a dishonour to my Family, and degenerating from my Ancestors, and have Relations spread all over *England*, from *Devonshire* to *Durham*, and from *England* into the Convents of *Germany*, *Flanders*, and *Portugal*, all of the *Romish* Communion; I desire I may observe to them, that I think, I have done them Honour in doing as I have done; for it cannot be a Discredit to have left All for the sake of Truth. Not many wished for

greater Preferments than I have relinquished; and for me to leave, besides all these, the Advantages of one and thirty years being a sworn Member of a College, and in the Decline of Life, when Nature threatens a Decay, and Calls for repose to make up Accounts in; for me, I say, to leave all these, to fling my self to a Life of Troubles, and many Wants, for the sake of the true Catholick Religion, in Opposition to one that usurps the Name, and only pretends it, I hope is more a Glory than a Disgrace. 'Tis not Affluence and a plentiful Fortune that make a Man truly great: For them *St. John Baptist* had not, and the *Blessed Jesus* would not have, nor did the old *Roman Fabij* place any esteem in Luxury or Splendor: True Honour is only founded on Virtue, and Virtue in a Christian is built only upon Piety and Godliness. And as long as I do not break in upon Duty towards my God, and Piety towards my aged Parent, and Relations, and Neighbours, I am no Dishonour to them: But if, moreover, I run into great Difficulties to serve God truly, and more happily to benefit my Neighbour, I would hope I am the more to be esteem'd. As to the Story that is so often told of *Fa. John Hudleston*, who was of the same Family, but of a different Branch, and how faithful he was to King *Charles* the

the Second, I do assure the whole World, that I will not degenerate from his Example. If *John Hudleston*, first a Romish Priest, and then a Benedictin, bore true Allegiance to King *Charles* the Second, *William Hudleston*, first a Benedictin, and then a Priest of the Church of *England*, will with as much hazard of Life and Fortune bear the same Allegiance to King *George* the Second. And so far, have I been from deserting the Examples of my Ancestors, that I have trod in their very Steps; for Sir *John Hudleston* (Lord of *Aneys*, in whose Loins the now separate Branches of the *Hudlestons* then were united) subscribed among the Lords that withstood the Popes arrogant Usurpations, *an. 1300. Edward 1. an. 3.* as you may read in *Holingshead*.

Sir John Hudleston of Aneys is the Ancestor of our Chief at Mil-lom-Castle, Cumberland.

And another Sir *John Hudleston* of *Salston*, (who afterwards was Vice-Chamberlain to King *Philip*, Captain of his Guards, and one of Queen *Mary's* privy Counsellors) took the Oath of Supremacy to King *Henry* the Eighth, and was made Knight of the *Bath*, at the Birth of the Prince, as you may read in *Stow's Annal*. This Creation of Knights is critically discours'd of in *Peter Heylin's History of the Reformation, pag. 9.* So that I have neither receded from my Ancestors Examples, (tho' I have Reason to think one relaps'd, which I shall never do) nor am I the first (as is ex-claim'd)

This Sir John Hudleston lies at Salston Church, in a raised Monument, with an Inscription in Brass, 4to Novemberis an. 1557.

claim'd) that has reflected on the Pope's falsely pretended Rights.

And now I make an end, assuring you that I have advanced nothing here but what I am perswaded is very true ; and I profess, if I thought I alledged any wrong Thing, or strain'd any Thing to make it speak beyond the meaning of the Writer, any thing otherwise than Reason required, I should be willing to make Recantation, and to lie open to Conviction. If there be any Thing that you desire further Satisfaction in, I will do my best to give it you ; for I truly wish that you would return to the Bosom of your Mother-Church, in which is nothing New, nothing but Catholick, but Primitive, but Apostolick, and look for a Religion not founded on Falshoods and Forgeries, or depending on *the Arm of Man*, or buoy'd up with Shews, outward Pomp, Pageantry, or human Contrivance, but built upon the Word of the true and living God, as it was understood in those Ages when the Blood of Christ was yet warm in the Hearts of the Faithful. That you may do so, are the Cordial Wishes and hearty Prayers of your affectionate Kinsman and Humble Servant,

W. H.

December the 8. 1729.

TO



TO THE
READER

Of the following List of Errors.

I Am very sensible of the grand Objection that is made by the Champions for the Vulgate, against the Original Languages; *viz.* that the *Jews* corrupted the *Hebrew*, and Hereticks the *Greek*. But 'tis absolutely false to aver any such thing was done, or could be done. For, *first*, it was not done before our Blessed Saviour's Time, for he never took notice of any such Error. He blam'd indeed some of the Rabbinical Glosses, but not the *Jews* for adulterating the Word. Nay, he encourages the reading of the Scriptures, *John* iii. 39. *Matt.* xxiii. 23. *2dly*, They were not corrupted after Christ his Time, because the Apostles received them pure, and 'tis impossible but that they gave the same pure again to

to their Followers, who being holy Men, no doubt but they would take great care of them to keep them pure. *3dly*, Because the *Jews* and Christians in the Apostles Times being dispersed thro' all Nations, it was impossible that those Books could be corrupted by one side, without the other side knowing of it: And besides, the *Jews* in many distant Countries had no reason for adulterating the Sacred Text, because they did not believe the *Messias* to be come, nor the Christians, who were so few in respect of them, and the Gentiles, to be any Religion founded by God, or any prevailing Religion; and therefore till Christianity came to be established, they could have no Motive to do so, and then it was too late to do so; because the true Scriptures were then in the Hands of the Christians.

As to the Originals and Translations that I have quoted here, I have been careful to assert nothing but what has been evident from unexceptionable or *Romish* Writers. The Polyglot of Mr. *Walton*, The *Romish* Vulgate, The *Lo-vain* Bible, *Arias Montanus's* interlineary Bible, St. *Augustin*, St. *Gregory*, St. *Ambrose*, St. *Ferom*, *Tostatus*, *Cajetan*, *Bellarmin*, *Maldonat*, Ven. *Bede*, &c. have been what I have made most use of. And tho' I am sensible that Fa. *Simon* severely lashes *Montanus*, yet

yet he is as much commended by others. He was clear'd of the Accufations laid against him at *Rome*, and died quietly in his own Country near *Seville*. In a Manuscript that he wrote for his own Vindication, which is to be seen at *Oxford*, he refuted the Calumnies of his Enemies. *Philip* the second of *Spain* preferr'd him to all the learned Men of that Age. *Jos. Scaliger*, *Du Pin*, and others, mightily extol him. But being no Friend to the Jesuits, 'tis no wonder that he should find Enemies.

A LIST

Of several material Errors in all the Books of Scripture, either as it for many Ages stood, or now stands translated in the *Romish* Vulgate

By the same Hand.

NOTE *1st*, I do not follow the *Rhemish* or *Doway* Version in the *Englishting* of the Vulgate (for that has been sufficiently confuted by *Dr. Fulk* and others) but I give the true Sense of the

the *Latin* Vulgate, as it is read in all Popish Countries, without any twisting or screwing of the Words, or changing of the sense.

Note, 2^{dly}, That these which I mention, are not all the Faults which I can shew in that erroneous Bible by many hundreds, but since *in the Mouth of two or three Witnesses every Word may be established*, Mat. xviii. 16. Deut. xix. 15. I have collected but two or three, at most but a few, out of every Book of holy writ: And this I did for two Reasons; first, I collected a few, that there might be sufficient Proof, that that Church has adulterated the Word of God; and I collected but a few, that I might not swell this List into too expensive a Volume.

Note, 3^{dly}, That this List must be read, after what I have said in the foregoing Letter about the Word of God, the vast many Changes it has gone thro' in the Church of *Rome*, the uncertainty it has been at to find it; To all which, this List is as a Conclusion, that when what is pretended to be the Word of God is found, 'tis nothing worth. There are Corruptions in it, Additions in it, Diminutions in it, and Alterations of the Sense, contrary to the express Prohibition of Almighty God, *Deut.* ch. iv. v. 2. ch. xii. v. 32. *Galat.* i. 8. *Revelat.* xxii. 18. So that a Church which has
not

not the Word of God, cannot be the Church of God: A Church which has falsified the Word of God, cannot be Infallible in Doctrine, nor a Guide to Salvation, nor a Staff of Defence, nor a Rule to walk by, and therefore ought to be forsaken, abjur'd, and condemn'd with all its Pageantry, as being rather a *Pythouissa* than a Prophetess; one, that tho' it deals not with God, yet will deal with holy Things, and raise up dead Prophets, or shadows of Men, to bespeak their ruin.

To avoid Misunderstandings betwixt the Errors of the ancient and modern Vulgate, I have quite thro' specified which Error is in the old, and which is in the New or modern Vulgate; and because the Old, tho' many hundred years used, is now antiquated, and the New is come into Fashion, as the true authentick Word of God (notwithstanding that Truth is eternal and invariable) I have not taken a great deal out of the old Vulgate.

GENESIS.

Ch. iii. v. 15. *Ipsa conteret caput tuum*, i. e. *She shall bruise thine Head*, in the Vulgate: But the *Hebrew*, *Greek* and all the ancient Expositors read it; *The Seed of the Woman shall bruise thine Head;*

Head; not that the Woman should bruise the Serpent's Head, but the Son of the Woman, Christ the Son of a Virgin. But this Translation gives to a pure Creature what is the property of Christ the Redeemer, in the *Romish Vulgate*.

Ch. iv. v. 8. *Egrediamur foras*, i. e. *Let us go forth*. These Words are in the Vulgate, but not in the *Hebrew*, as St. *Jerom. Rabanus*, and most Writers observe, that understand the Original Languages.

Ch. iv. v. 16. *For dwelling in the Land of Nod*, as it is in the *Hebrew*. The Vulgate has it, *He lived a Vagabond in the Land*.

Ch. viii. v. 7. *Noah sent out a Raven, which went forth to and fro, until the Waters were dried up from off the Earth*, is the *Hebrew*. Instead of which the Vulgate puts it, *Noe let go a Raven, which went forth, and did not return*.

Ch. xxi. v. 9. Instead of *Sarab* seeing *Hagar's Son Subsannantem* (i. e.) *mocking and Scoffing*, according to the *Hebrew*; The Vulgate has it, *When Sarab saw the Son of Agar the Egyptian playing with her Son Isaac*.

Ch. xxxvii v. 24. The Vulgate has, *They cast him into an old Cistern, in cisternam veterem*; but *old* is neither in the *Hebrew*, *Greek*, nor *Chaldaick* Languages.

Ch.

Ch. xlv. v. 18. *Judab coming near, spoke confidently*, is the Vulgate. But *confidently* is in neither Greek, Hebrew, nor Chaldaick.

EXODUS.

Ch. iii. v. 12. The Vulgate has, when thou shalt have brought forth *my* People; the Pronoun *my* is foisted in; 'tis not in any of the Original Languages.

Ch. viii. v. 9. The *Hebrew* is, *Glory over me*, when I shall entreat for thee, and for thy Servants, and for thy People, to destroy the Frogs from thee and thy Houses. But the Vulgate has it, Appoint me when I shall pray for thee and for thy People, that the Frogs may be driven away from thee and thy House, and from *thy Servants, and from thy People*. In this Verse, the beginning is not truly translated, and all the latter end is added.

Ch. xii. v. 37. The *Hebrew* says, that the Children of *Israel* journey'd from *Rameses* to *Succoth*, about six hundred thousand on Foot that were men, *besides Children*. But the old Vulgate has, *besides Women and Children*.

Ch. xv. v. 19. The *Hebrew* and *Greek* have it, *The Horse of Pharaoh* went in, *with his Chariots*. But the Vulgate says, *Pharaoh went in on Horseback*, *Ingressus est enim eques Pharao*.

Ch. xix. v. 25. The *Hebrew* has, *and he spake unto them*; but the *Vulgate* adds, *and he told them all Things*.

LEVITICUS.

Ch. ii. v. 7. The *Hebrew* has, *it shall be made of Flour with Oil*; but the *Vulgate* has it, *the Flour shall be sprinkled with Oil*.

Ch. vi. v. 11. To the end of this Verse, which mentions *the Ashes being carried forth into a clean place*, the *Vulgate* adds, *and he shall make them be consumed in favillam, into white Ashes*, which Words are not in the Original.

Ch. xix. v. 26. The old *Vulgate* has it, *ye shall not eat Flesh with Blood*; but the *Hebrew* is, *ye shall not eat any Thing with Blood*.

NUMBERS.

Ch. vii. v. 2. The *Hebrew* mentions that *Moses had anointed and sanctified them, that the Princes of Israel, heads of the House of their Fathers offered*. But the *Vulgate* has it, *The Principes of Israel and Heads of Families offered, &c.*

Ch. viii. v. 2. The Holy Text in *Hebrew* is thus in *English*, *Speak unto Aaron, and say unto him, When thou lightest the Lamps, the seven Lamps shall give Light overagainst the Candlestick*: But the *Vulgate* has it, *Speak to Aaron,*
and

and thou shalt say to him, when thou shalt have placed the seven Lamps, let the Candlestick be erected on the South-side. Therefore command this, that the Lamps may look against the North, overagainst the Table of Shew-bread, against that part to which the Candlestick looks, there shall they give Light. Here the beginning of the Verse is falsely Translated, and all the rest foisted in for God's Word, which is not in the Original.

Ch. xxxiii. v. 3. The Hebrew about the middle of this Verse has these Words: *On the morrow after the Passover, the Children of Israel went out with an high Hand, in the sight of all the Egyptians.* Instead of which, the Vulgate says: *The next Day the Children of Israel made the Passover in an high Hand, all the Egyptians seeing them.*

DEUTERONOMY.

Ch. ii. v. 27, 28. The Hebrew has these Verses in the singular Number: *Let me pass through thy Land. Thou shalt sell me Meat for Money.* But the Vulgate has the plural Number. *We will pass thro' thy Land, Transibimus. Sell to us Meat for Price, &c.*

Ch. xviii. v. 1. The Hebrew has it: *The Priests and Levites and all the Tribe of Levi shall have no Part, nor Inheritance with Israel, they shall eat*

the Offerings of the Lord made by Fire and his Inheritance. But the Vulgate has it: The Priests and Levites, and all that are of the same Tribe, shall have no part with the rest of Israel: Because they shall eat the Sacrifices of the Lord, and his Offerings, or Oblations made to him.

Ch. xxi. v. 6. *And all the Elders of the City, that are next unto the slain Man, shall wash their Hands over the Heifer, that is beheaded in the Valley.* This is the *English* of the Original, and of all ancient Copies: But the Vulgate reads it thus: *And the Elders of that City shall come to the slain Man, and shall wash their Hands over the Heifer, that was slain in the Valley.* Wherein are two Faults, for the *Hebrew* expressly speaks of the neighbouring City, and of the Heifer being beheaded.

JOSHUA.

Ch. xii. v. 7. And these are the Kings of the Country which *Joshua* and the Children of *Israel* smote on this side *Jordan* on the West, from *Baal-gad* in the Valley of *Lebanon*, even unto the Mount *Halak*, that goeth up to *Seir*. This is the *English* of the *Hebrew*. But the Vulgate puts for *this side Jordan*, *trans Jordanem*, (i. e.) the other side *Jordan*: And instead of the Valley of *Le-*

Lebanon, they put *the Field* of *Libanus*; and for Mount *Halak*, they translate it, unto the Mount of *which a part* goes up to *Seir*.

Ch. xviii. v. 16. And the *Border* came down to the end of the Mountain that lieth before the *Valley* of the Son of *Hinnom*, and *which is in the Valley* of ^{*} the Giants, ^{* Or, Re-} on the *North*, &c. This is the literal ^{phaim.} Translation of the *Hebrew*: But the Vulgate leaves out *Border*; and instead of, *which is in the Valley*, &c. it reads, *in the extream Part of the Valley*, &c. which is altering the sacred Text.

Ch. xxi. v. 36, 37. These two Verses are thus in the *Hebrew* and the *Maforeth*, *And out of the Tribe of Reuben, Bezer with her Suburbs, and Jahazah with her Suburbs, Kedemoth with her Suburbs, and Mephaath with her Suburbs, four Cities.* The Vulgate joins these two Verses into one, and reads, *Of the Tribe of Reuben beyond Jordan, over against Jericho, Cities of Refuge, Bosor in the Wilderness, Misor and Jaser and Jethson and Mephaath, four Cities with their Suburbs.* Wherein we may observe abundance of Words added to the Text, by we know not what Authority.

JUDGES.

Ch. i. v. 35. The *Hebrew* makes the *Amorites* to dwell in the Mountains: But the *Vulgate* makes the Tribe of *Dan* to dwell in the Mountains, and the *Amorites* in the Plains.

Ch. v. v. 11. The *Hebrew* reads, *They that are delivered from the noise of Archers, in the places of drawing Water, there shall they rehearse the righteous Acts of the Lord, even the righteous Acts towards the Inhabitants of his Villages in Israel.* But the *Vulgate* reads, *where the Waggon's were dashed together, and the Army of the Enemy was suffocated, there let the Justices (just Acts) of the Lord be told, and his Clemency towards the strong ones of Israel.*

Ch. viii. v. 7. — After those Words, *into mine Hands*, the *Vulgate* adds, *and when I shall return Conqueror in Peace*, *cumque reversus fuero victor in pace.* But these Words are in no Original.

Ch. xvi. v. 13. The *Vulgate* adds to the *Hebrew*, *and if thou fix the Pin to which my seven Locks are fasten'd to the Earth.*

Ch. xxi. v. 11. To the latter end of the eleventh Verse, these Words are added to the Original Text, *But keep ye the Virgins*, *Virgines autem reserve.*

RUTH.

Ch. ii. v. 2. The *Hebrew* is, *I will now go (or, let me go) into the Field.* But the *Vulgate*, if thou commandest (si jubes) *I will go into the Fields.*

Ib. v. 3. In the latter end of the third Verse, 'tis said in the *Hebrew*, *That her hap was to light on a part of the Field belonging unto Booz.* But the *Vulgate* makes the whole Field belong to Booz.

Ch. iv. v. 6. The *Hebrew* has it, *And the Kinsman said, I cannot redeem it for my self, lest I mar mine own Inheritance: Redeem thou my Right to thy self, for I cannot redeem it.* But the *Vulgate* says, *The Kinsman answer'd, I yield my Right of Kindred, neither ought I to blot out the Posterity of my Family. Do thou use my Privilege, which I declare I am willing to want.*

I SAMUEL (in the *Vulgate*, I KINGS.)

Ch. i. v. 24. The *Hebrew* puts but one *Ephab* or Bushel; but the *Vulgate* puts three Bushels.

Ch. ii. v. 10. The *Hebrew* is, *Thy Adversaries, O Lord, (or, the Adversaries of the Lord) shall be broken to pieces.* But the *Vulgate* reads, *The Lords Adversaries shall dread him.*

Ch. iii. v. 21. In the latter end of the 21st Verse, these following Words are foisted into the Text of the Vulgate, *And the Speech of Samuel happened to all Israel.* Indeed the fourth Chapter begins, *And the Word of Samuel came to all Israel.* But there is a great deal of difference betwixt a Thing happening to all *Israel*, and all *Israel* hearing it. But this is not all. The beginning of the fourth Chapter in the Vulgate is meer Forgery. 'Tis thus, *And it happened in those Days that the Philistines met * in order of Battle, Convenerunt in pugnam.*

* Al. in order to Fight.

These Words are in no Original, nor were they read in St. Gregory the Great's Time: And the Doctors of *Lovain* own he was *imperitus sutor*, an ignorant Botcher, who put them. But now they make the Word of God, and are the authentick Word of God!

Ch. v. v. 6. At the end of this Verse the following Words are added to the Text by Men of Invention; for they are neither in the *Greek*, *Hebrew*, nor *Chaldaick*: viz, *ebulliérunt villæ & agri, &c. Villages and Fields bubble up in the midst of that Country, and Mice were engender'd, and there was made a confusion of a great Death in the City.* Cardinal *Bessarion* confesses that this Addition is not warrantable. But this also helps to make the *authentick Word!* A like Addition is made at the end of the ninth

ninth Verse, which is no where else but in some Greek Copies of no Account, viz. *Inieruntque, &c. The People of Geth * met in Council, and made to themselves Seats of Skins.*

* Or, took Counsel.

Ch. viii. v. 18. At the end of the 19th Verse are added these Words in the Vulgate, which are in no Original, *quia petistis vobis Regem*, because you have asked a King for your selves.

Ch. ix. v. 25. These Words are also added, which are in none of the Oriental Languages, and which *Bessarion* advises also to be raz'd out: viz. *Stravitque Saul in solario & dormivit. And Saul made his Bed in the Gallery, and he slept.*

Ch. x. v. 1. There are two or three Lines more thrust into the Text. And

Ch. xiv. v. 41. Five or six are put in. All which are in no Original Tongue.

2 SAMUEL. (In the Vulgate, 2 KINGS)

Ch. iii. v. 1. The *Hebrew* mentions David waxing Stronger and Stronger. But the Vulgate adds, *& semper seipso robustior, and always Stronger than himself.*

Ch. iv. v. 5. After the mention of *Ishboeth's* being laid on a Bed at Noon: The Vulgate adds, *Et ostiaria domus purgans triticum obdormivit, i. e. And the Woman-doorkeeper, as she was cleansing of Wheat, fell asleep.* Which Words are

are not in the *Hebrew*, nor in the *Chaldean* Paraphrast: and they are own'd by *Tostatus* Bishop of *Abula*, and the Doctors of *Lovain*, to be falsely intruded into the Text.

Ch. vi. v. 12. In the old Vulgate, 'tis, *And David said, I will go and bring back the Ark with Blessing, into my House;* all which Words were forged. In the latter end of the same Verse, were added, *And there were with David seven Choirs and a Sacrifice of a Calf.* None of which were in the *Hebrew* or the *Targum*. And *Bessarion* owns they must not be added.

Ch. vi. v. 21. The old Vulgate makes *David* swear and speak, *As the Lord liveth, I will play before the Lord, &c.* Now this Oath is not in the Oriental Languages, and the Doctors of *Lovain* confess that it ought to be expunged.

I KINGS. (In the Vulgate, 3d of KINGS.)

Ch. ii. v. 28. *But there came News to Solomon that Joab had turned after Adonijah, and had not turned after Solomon.* This is the *Englisch* of the Vulgate, but is very far from being agreeable to the *Hebrew*, or *Chaldaick*. *St. Jerom* indeed seems to think this to be the best Version, or else chanced to overlook it. But *Alphonsus Tostatus* gives him this rub: "We dont accuse nor excuse

“ cuse *Jerom*, but we prefer openly the
 “ *Hebrew* Truth to him. Let him suf-
 “ fer the Law that he gave to others:
 “ 'Tis no wonder that he should err
 “ sometimes, since he is an Interpreter,
 “ not an inspir'd Prophet.” The *Lovain*
 Doctors own this Corruption to have
 been made by the most ignorant sort of
 Men; yet a Corruption as it is, it must
 be regarded as the authentick Word of
 God!

Ch. xix. v. 18. The *Hebrew* is, *Yet*
I have left me seven thousand in Israel,
all the Knees which have not bowed unto
Baal, and every Mouth which hath not
kissed him. This is own'd by the Doc-
 tors of *Lovain*, to be the Translation of
 the *Hebrew*. Yet the Vulgate has it
 thus, *I will leave me in Israel seven thou-*
sand Men, whose Knees have not been bent
to Baal, and every Mouth which hath not
adored him, kissing the Hand. Wherein the
 Sense is mightily alter'd, and the pre-
 cise Number of those few that did not
 worship *Baal* is not specified; as it is
 in the Original, *all the Knees*, &c. And
 again, the *kissing of Baal*, is not right
 worded in the Vulgate: Least perhaps
 the kissing of Pictures might seem taken
 from the Worshipers of *Baal*, tho'
 much practis'd by the Devotees of the
 Church of *Rome*; and by the Heathens
 also: For so we read of *Cæcilus* in *Mi-*
nutius

nutius Felix, paying Worship to the Statue of *Serapis* by a kiss.

2d of KINGS (in the Vulgate, the 4th of KINGS.)

Ch. viii. v. 2. The latter part of this Verse, is thus in the Hebrew: *And she went with her Household into the Land of the Philistines seven years.* But the Vulgate has it, *she travell'd* (or liv'd abroad) *in the Land of the Philistines many days.*

Ch. xvi. v. 6. At that time *Rasin* King of *Syria*, restor'd *Aila* to *Syria*, and cast the *Jews* out of *Aila*: And the *Idumeans* came and dwelt in *Aila*, &c. This is the *English* of the Vulgate. But it is false History: for tho' *Rasin* restor'd *Elab* to *Syria*, and drove the *Jews* out of *Elab*, yet he recovered it to the *Syrians*, and the *Syrians* came and dwelt there, not the *Idumeans*, who were half *Jews*. Besides, *Josephus* shews us the falsity of the *Romish* Version, by telling us in his *Antiquities* the Fact, and that the *Syrians* came and dwelt there.

1st of CHRONICLES.

Ch. viii. v. 40. *For one hundred and fifty Men, the Sons and Sons Sons of Ulam,* the old *Romish* Vulgate did read, *one hundred and fifty thousand*, &c.

Ch. xx. v. 5. In this Verse, the Vulgate turns proper Names into Appellatives, and instead of making *Elhanan* to
slay

slay Labmi, as the *Hebrew* speaks, it makes *Elhanan* a *Lehemite*, or *Bethlehemite*, to kill another Man who was Brother to *Goliath*. And here again *Tostatus* falls out with the *Vulgate*.

2d of CHRONICLES.

Ch. xxiii. v. 11. *They brought out the King's Sons, and put upon him the Crown, and gave him the Testimony.* This is the Text; but the *Vulgate* adds, *and they put in his Hand the Law to be held*; which is not in the *Hebrew*.

Ch. xxv. v. 5. The *Greek* and *Hebrew* have, *three hundred thousand choice Men*, &c. But the old *Vulgate* had only *thirty thousand*.

1st of EZRA.

Ch. ii. v. 66. In the *Hebrew* it is said, *They gave after their Ability unto the Treasure of the Work, threescore and one thousand Drams of Gold*, &c. But the old *Vulgate* has *one and forty thousand*, &c. And the Excuse was for this Error, in that infallible Church, that *XL* was by mistake put for *LX*; and by this means *Infallibility* was mistaken for many Ages together! and an Error in Numbers it committed in the 2 Ch. v. 66. when instead of 736 Horses, it put only 636.

The

The 2^d book of EZRA, or NEHEMIAH.

Ch. vi. v. 2. The *Hebrew* and *Greek* say in a part of this Verse, *Come let us meet together in some one of the Villages, in the plain of Ono*. But the Vulgate has, *Come let us strike a League together (in vitulis, i. e.) in Calves in the Field of Ono*. So read Ven. Bede and Rabanus; and so they expound it. But this mistake comes from Writing, *in vitulis*, in Calves, instead of *in viculis*, in Villages: And by this means Infallibility may make a Calf into a Country.

Ch. vii. v. 65. For a Priest with *Urim* and *Tbummim*, the Vulgat eputs it, *Sacerdos doctus & eruditus*, i. e. *A learned and well read Priest*. Whereas the Words signify Light and Perfection.

ESTHER.

Ch. iv. v. 16. In this Verse the *Hebrew*, *Greek*, and *Chaldee*, have it, *fast ye for me*: But the Vulgate has, *pray ye for me*.

Ch. viii. v. 5. Instead of the *Letters devised by Haman the Son of Hammedatha, the Agagite*: The Vulgate says, *the Letters of Haman the lyer-in-wait, and the Enemy of the Jews*. But all the Oriental Languages have the former.

N. B. The tenth Chapter of *Esther* is own'd by the *Lovain* Doctors, and the Writings

Writings of *Pagninus* and *Montanus*, to have no more than three Verses in the *Hebrew*: But the *Vulgate* makes thirteen, and adds Chapters to the Number of sixteen; but from what Divine Authority, I do not know.

J O B.

Ch. i. v. 21. Towards the latter end of this Verse, these Words are foisted into the *Vulgate*, viz. *Sicut Domino placuit ita factum est*, i. e. as it has pleased the Lord, so it has come to pass. Whereas the Original is, *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.*

Ch. xvi. 15. The *English* of the *Hebrew* is, *I have sowed Sackcloth upon my Skin, and defiled my Horn in the Dust.* So reads the *Hebrew*, *St. Jerom*, and the *Septuagint*. The *Chaldaick* Paraphrast expounds *Horn*, *Glory*. But the *Vulgate* has it, *I have sowed Sackcloth upon my Skin, and cover'd my Flesh with Ashes.*

Ch. xix. v. 24.—*That they were graven with an iron Pen and Lead, in the Rock forever*, is the *Hebrew* and *Chaldee*. But the *Vulgate* has,—*That they were graven in a Book, with an iron Pen, or plate of Lead; or with a * graving-tool be carved in Flint.* Instead of *celte sculpan-tur in filice*, the *Roman* Edition in the Time of *St. Thomas Aquinas*, and many Ages

* *Celte.*

Ages after, had: *vel certè sculpantur in silice*, i. e. or, *certainly be carved in Flint*. This latter is preferr'd by the Dominicans. i. *Bonaventure*, *Hentenius*, *Magdalius*, *Lyranus*, and both the Doctors of *Sorbon* and of *Lovain*, but the former is in the Breviary (*Offic. Defunctor. lect. 8.*) and makes into the authentick Word of God, tho' it never was in the *Hebrew*, and is altogether unknown to the Ancients.

Ch. xxxviii. v. 34. The *Hebrew* is, *Canst thou lift up thy Voice to the Clouds?* &c. But the Vulgate, *Canst thou lift up thy Voice in a Cloud?*

The Variations in the Vulgate from the Original in this Book are numberless: And they are more so in the Book of *Psalms*, which is not to be admired, if we consider that the *Romish* Church professes in the Version of these, neither to follow the *Hebrew*, nor the Version of *St. Jerom*, but the Vulgate only; which Vulgate we have seen to have an unknown Author, and to have undergone as many Changes as there are Seasons in the year, and more too, tho' the property of the *Word of God* is to *stand for ever*.

For this Reason, 'tis needless in me to assert their varying from the *Hebrew*, since in this Book they do not pretend of the *Psalms*. to adhere to it. Cardinal *Bellarmin* is a remarkable Instance of outbraving the

the Original Language of the *Psalms*; for he wrote a pritty large *Quarto*, which he entitles *An Explanation of the Psalms*, he dedicates it to Pope *Paul* the fifth, and professes in his Dedication not to promote Truth, or to copy after the Sense of the Original, but with might and main to vindicate the *Romish Vulgate*, *Propositum mihi fuit vulgatam editionem pro viribus defendere*. A pritty three Years employ for an Archbishop of *Capua* and a Cardinal! For so long he owns he was about it, when Archbishop there.

I need therefore only take notice of the different way in numbering the *Psalms*, which those that follow the Vulgate have, from those that follow the Original, and then it is but comparing one with another, for any one that is curious.

The difference is this: The ninth *Psalms* in the *Hebrew* Language ends at the twenty first Verse inclusive, or twentieth according to the *English*; but the Vulgate goes on eighteen Verses further; which 18 Verses make the tenth *Psalms* in the *Hebrew*, but only part of the ninth in the Vulgate: And so the tenth *Psalms* in the Vulgate is the eleventh in the *Hebrew*. This Variation in the way of counting continues to the 146, and 147th *Psalms*, both which the *Hebrew* join in one. So that the 148th *Psalms*, is the same Number to

H

both

both *Hebrew* and *Vulgate*, and so continues to the two remaining.

PROVERBS.

Ch. iii. v. 25. The *Hebrew* has, *Be not afraid of sudden Fear, neither of the Desolation of the Wicked when it cometh.* But the *Vulgate* has, *Be not afraid with sudden Fear, and the Powers of the Wicked tumbling upon thee.*

Ch. iv. After the 27th Verse, the *Vulgate* puts in four Lines, and then begins the fifth Chapter with the *Hebrew*.

Ch. vi. v. 11. The *Vulgate* adds all these Words to the *Hebrew*: *But if thou wilt be diligent, thy Harvest shall come as a Spring (or Fountain) and Want shall fly far from thee.*

Ch. vii. v. 1. The *Vulgate* also adds to the *Hebrew* these Words: *My Son, honour thou the Lord, and thou shalt be well; but besides him fear no Stranger.*

Ch. xxvii. v. 21. At the end of this Verse, these Words are added in the *Vulgate*, which are not in the *Hebrew*: *The Heart of a wicked Man seeks after evil Things, but a right Heart enquires after Knowledge.*

ECCLESIASTES.

Ch. x. v. 1. The *Hebrew* is, *Dead Flies cause the Ointment of the Apothecary to send forth a stinking Savour, so doth a little Folly him that is in reputation for Wisdom*

Wisdom and Honour. The Doctors of *Lovain*, and other great Men, confess this to be the genuin Sense of the Text. But the Vulgate translates it thus: *Dying Flies lose the sweetness of Ointment. More precious is Wisdom and Glory than a little Folly for a time.*

Ch. xii. v. 14. For, God shall bring every Work into Judgment, with every secret Thing, as is in the *Hebrew*: The Vulgate has, God shall bring all Things that are made into Judgment.

The Song of SOLOMON (or Canticles.)

Ch. ii. v. 15. The *Hebrew* mentions *Vineyards having little Grapes*; but the Vulgate has, *Our Vineyards has blossom'd.* And in the 10th Verse of the same Chapter, the Vulgate has, *Rise, make hast*; but those Words *make hast* (*propera*) are not in the Original, nor any ancient Copy.

The Prophet ISAIAH.

Ch. ix. v. 14. The *Hebrew* is, *Therefore the Lord will cut off from Israel, Head and Tail, Branch and Rush in one Day.* But the Vulgate has, *God will cut off from Israel Head and Tail, him that bows down, and he that keeps back, in one Day.*

Ch. xxvi. v. 1. The latter part of this Verse in the *Hebrew* is thus: *We have a strong City, Salvation will God*

appoint for Walls and Bulwarks. But the Vulgate translates the *Hebrew* (or from whence it had the Scriptures) *The City of our Strength is Sion, a Saviour, in her shall be placed a Wall and a Counter-scarp.*

Ch. xlix. v. x. Instead of, *By the Springs of Waters he shall guide them;* The Vulgate has, *He shall make them drink at the Springs of Water.* The former is the *English* of the *Hebrew*.

The Prophet JEREMIAH.

Ch. iv. v. 31. Instead of, *The Voice of the Daughter of Sion that bewaileth herself, and spreadeth her Hands;* as it is in the *Hebrew*. The Vulgate has, *The Voice of the Daughter of Sion, among the dying People, and such as spread forth their Hands.*

Ch. xxxix. v. 2. For the *ninth Day of the Month*, as it is in the *Hebrew*, *Greek* and *Chaldee*; the Vulgate puts the *fifth Day of the Month*.

The Lamentations of JEREMIAH.

That Preface which is read in the Vulgate, to these Lamentations, of *Jeremiah* sitting, weeping, and mourning over *Jerusalem*, after *Israel* had been led Captive; is not in the *Hebrew*, nor in the *Septuagint*, nor in the *Targum*: And *Lyranus* affirms it to be in no correct Bibles.

Ch.

Ch. ii. v. 16. Instead of, *we have devour'd*, as it is in the *Hebrew*: The Vulgate reads *we will devour*.

Ch. iii. v. 23. Instead of, *Thy Mercies and Compassions are new every Morning, great is thy Faithfulness*, as it is in the Original: The Vulgate reads, *I have known in the Morning, that much is thy Faith*. But the Doctors of *Lovain* own that the *Hebrew* can give no Countenance to this Version.

EZECHIEL.

Ch. i. v. 10. The *Hebrew* has it, that, *The four had also the Face of an Eagle*: But the Vulgate, *That the Face of an Eagle was over or above the four*.

Ch. xxix. v. 1. The Vulgate puts here, *The eleventh Day of the Month*. But the *Hebrew* and *Chaldee* has *The twelfth Day of the Month*; and so have the Doctors of *Lovain*, and the famous Bible of *Alcalá*.

Ch. xxxix. v. 2. The *Hebrew* has; *I will drive thee back, and leave but the sixth part of thee*. But the Vulgate translates it, *I will drive thee about, and I will bring thee forth*.

DANIEL.

Ch. iii. After the 23^d Verse, in the *Romish* Vulgate, are added many more to the Number of ninety, which are not

in the *Hebrew*; but then the Version of the *Hebrew* comes in again.

Ch. xii. At the end of this Chapter, this Book ends in the *Hebrew*: Yet the Vulgate adds two Chapters more, which are not in the *Hebrew*.

HOSEA.

Ch. i. v. 2. And the Lord said to Hosea, *Go take unto thee a Wife of Whoredoms, and Children of Whoredoms.* This is the *Hebrew*: But the Vulgate has it, *Go take to thy self a Wife of Whoredoms, and make Children of Whoredoms.*

Ch. x. v. 14. The Vulgate, *A Tumult will arise among the People; and all thy Fortresses shall be destroyed, as Salmana was wasted by the House of him, who judged Baal in the Day of Battle. The Mother being dashed to Pieces upon her Children.* But the *Hebrew* is, *There will arise a noise in thy People, and thy Fortresses shall be destroy'd, as Salmon Spoil'd Beth (the House of) Arbeel, in the Day of Battle.*

JOEL.

Ch. i. v. 5. The *Hebrew* is, *Awake ye Drunkards, and weep and howl all ye drinkers of Wine, &c.* Instead of which the Vulgate has, *Awake ye Drunkards, and weep and howl all ye who drink Wine in sweetness, &c.*

Ch. i. v. 9, 13. For *Meat-offering and Drink-offering*, (as is in the *Hebrew*) the *Vulgate* puts, *Sacrifice and Libation*.

Ch. ii. v. 13. *Instead of slow to Anger, and repenting him of the Evil*, (as the *Hebrew* has it) The *Vulgate* has, *patient and excellent* (*præstabilis*) *over Malice*.

AMOS.

Ch. i. v. 2. *The Habitations of the Shepherds shall mourn*, is the *Hebrew*. But the *Vulgate* is, *Speciosa Pastorum luxérunt, the beautiful Things of the Shepherds have mourned*.

Ch. vi. v. 1. *Wo to them that are at ease in Sion, and trust in the Mountain of Samaria, which are named chiefs of the Nations, to whom the House of Israel came*. This is the *Englisk* of the *Hebrew*. But the *Vulgate* gives it this turn: *Wo to you that are rich in Sion, and confide in the Mountain of Samaria: Grantees, Heads of the People entring pompously the House of Israel*.

Ch. vii. v. 1. The old *Vulgate* reads, *post tonsorem gregis, i. e. after the mower of the Flock*. Whereas in the *Hebrew* it is *after the King's Mowings*. But here the Analogy of sound misled Infallibility again, for many Ages; and the writing *tonsorem gregis*, for *tonsiones Regis*, made them take little notice of the *Hebrew* הַמֶּלֶךְ, which every Body knows

to signify of a King. And this Error they have been ashamed of of late.

OBADIAH.

V. 17. The *Hebrew* is, *Upon Mount Sion shall be Deliverance, and there shall be Holiness.* But the *Vulgate*, *In Mount Sion shall be Salvation, and it shall be holy.*

JONAH.

Ch. ii. v. 5. al. 9. (N. B. The last Verse of the first Chapter in the *English*, is the first Verse of the second Chapter in the *Vulgate*, and the fifth in the *English* is the sixth in the *Vulgate*. In the latter end of this Verse in the *Hebrew* 'tis, *The Weeds were wrapt about my Head.* But the *Vulgate* has, *the Sea has cover'd my Head.*

Alga.
קוף

Ch. iii. v. 18. Instead of, *God repenting of the Evil that he had said*, which is in the *Hebrew*; the *Vulgate* has it, *God had pity upon the Malice which he had spoken.* And *Malice* is repeated in the second Verse of the next Chapter again, for *Evil*. *Malice* implies Mischievousness, Dishonesty, Baseness, Knavery, Spite, ill Design, ill Nature, &c; and under all these Heads, 'tis not capable of being utter'd by the Nature of God; but *Evil*, as Calamity, Affliction, Bondage, Want, are not such Things but what God may both threaten and inflict for

for our Sins: The former implies *malum culpa*, i. e. the Evil of Sin; the latter, *malum pœnæ*, the Evil of Punishment. 'Tis Blasphemy to make God guilty of the former; but it belongs to the Discerner of Good and Evil to inflict the latter.

MICAH.

Ch. ii. v. 1. *Wo to them that devise Iniquity*, is the *Hebrew*. But the Vulgate is, *Wo to you who think an unprofitable Thing*. And for, *because it is in the Power of their Hand*, (as it is in the *Hebrew*) the Vulgate translates it, *because their Hand is against God*.

Ch. vi. v. 9. *The Lords Voice crieth unto the City, and the Man of Wisdom (or Wisdom) shall fear thy Name: Hear ye the Rod, and who hath appointed it*. This is a true Translation of the *Hebrew*: But the Vulgate is thus; *The Voice of the Lord crieth to the City, and there shall be Salvation to those that fear thy Name. Hear ye Tribes, and who will approve of it?*

N. B. This little Book of Holy Writ is extreamly ill translated in the Vulgate; but the taking notice of these three Faults is sufficient for my present purpose.

NAHUM.

NAHUM.

Ch. i. v. x. The Hebrew says, *While they are folden together as Thorns, and while they are drunken as Drunkards.* But the Vulgate, *as Thorns folded together within themselves, so is the Banquet of those that drink alike.*

Ch. ii. v. 4. Instead of, *The Chariots shall rage in the Streets*; The Vulgate has, *They (the Drivers) are disturbed in their Journeys.*

Ch. iii. v. 5. For, *I will discover thy Skirts upon thy Face.* The Vulgate has, *revelabo pudenda tua.*

HABAKKUK:

Ch. ii. v. 4. *Behold his Soul which is lifted up* (or elated) *is not upright in him,* is the Hebrew. But the Vulgate, *Behold he who is incredulous, his Soul shall not be right in himself.*

Ch. ii. v. 5. Yea also because he transgresseth by Wine, he is a proud Man, is the translation of the Original. But the Vulgate has, as Wine deceives the Drinker, so shall a proud Man be, &c.

Ch. iii. v. 5. *Before him* (or before his Face) *went the Pestilence* (or the Plague) *And burning Coals went forth at his Feet.* This is the English of the Hebrew: But the Vulgate translates it, *Death shall go before his Face, and the Devil*

Devil shall go forth before his Feet. Which Translation, besides being absolutely false, gives a blasphemous Sense to the next Verse, viz. *For the Devil to stand and measure the Earth, to drive asunder Mountains, and to have his Ways everlasting; and the Hills of the World bent by reason of his Journeys from eternity;* as the Vulgate has it.

ZEPHANIAH, *al.* Saphonias.

Ch. i. v. 2. I will utterly consume all Things from off the Land, is the *Hebrew*. But the Vulgate has, *Gathering, I will gather all Things from the Face of the Land.*

Ch. ii. v. 3. Instead of, *Seek Righteousness, seek Meekness, (or Humility,)* as is the *Hebrew*; The Vulgate has, *Seek a just Man, seek a meek Man.* Thus speaking *in concreto*, when the Text speaks *in abstracto*, teaches People not to follow the Virtues that are in Men, but the Men that have the Virtues; and by so doing, Men will be apt to depend more upon the Saints that have Virtues; than upon gaining Virtues to themselves; and thus the Laws of God, as well as God's Word, may be inverted to the great Loss of Souls, and to the Decay of true Christian Religion: Which requires all of us to study Righteousness and Meekness; but to confide in God alone, and not to depend on any
Man,

Man, how glaring soever some of his Virtues may have been. But then to say, that God's Word advises us against the Day of Judgment to seek some Saint, i. e. *Some just or meek Man, that we may be bid in the Day of the Lord's Anger*; Is not this adulterating the Divine Word to the purpose? Which expressly tells us, *That every Man shall receive according to his Works. And those who have done good Things shall go into Life everlasting, and those who have done Evil into everlasting Fire.*

Ch. iii. v. 1. *Wo to her that is filthy and polluted, to the oppressing (or plundering) City*; is the Hebrew. But the Vulgate, *Wo provoking and redeemed City, a Dove*, &c. But how to reconcile this with any of the Original Languages, or to make Sense of it, in relation to the Hebrew, I cannot tell.

HAGGAI, *al.* Aggæus.

Ch. i. v. 13. *Then spake Haggai the Lord's Messenger, in the Lord's Message unto the People*, &c. is the Hebrew. But the Vulgate says, *And Aggæus, the Messenger of the Lord, spoke concerning the Messengers of the Lord, unto the People.*

Ch. ii. v. 19, *vel* 20. *Is the Seed yet in the Barn?* is the Hebrew. But the Vulgate has it; *Is the Seed yet in the Bud?*

ZECHARIAH.

ZECHARIAH.

Ch. iii. v. 1. *And he shewed me Joshua the High Priest, is the Hebrew; but the Vulgate here and throughout this whole Chapter, puts Jesus for Joshua.*

Ch. iii. v. 8. *For behold I will bring forth my Servant the Bud, (or the Branch) is the Hebrew. But the Vulgate and the Roman Breviary, instead of the Bud (or Branch) has, my Servant the East. And the same is repeated in the 6th Chapter and twelfth Verse, Whose Name is the East.*

Ch. xi. v. 13. *A Statuary or Carver is put twice in the Vulgate instead of a Potter, contrary to the Hebrew, and Gospel of St. Mathew xxvii. 9.*

Ch. xii. v. 2. *For, behold I will make Jerusalem a cup of Trembling (or of Sleep) as it is in the Hebrew: The Vulgate has it, Behold I will make Jerusalem a Ransom of excess in eating and drinking unto all People round about.*

* Superli-
minare crapu-
la.

MALACHI.

Ch. i. v. 11. *This Verse, because it is often quoted for the Romish Mass, I will set down Word for Word, as Montanus translates it out of the Hebrew: For from the rising of the Sun, to the setting thereof, Great is my Name among the Gentiles, in every Place Suffumigation (or incense)*

cense) is offered unto my Name, and a pure Oblation, because great is my Name among the Gentiles. But the Vulgate dares translate it thus: *From the rising of the Sun, to the setting thereof, great is my Name among the Gentiles; and in every place Sacrifice is offer'd to my Name and a clean Offering, because great is my Name among the Gentiles, &c.*

In the Original there is no such a Thing as a Sacrifice mention'd to be offer'd: and a proper Sacrifice to God is a broken Spirit; *a broken and a contrite Heart, O God, thou wilt not despise, Ps. li. v. 16, 17. Jerem. vii. 23.* Yet the commemorative Sacrifice of Christ's Sufferings in the Consecration of the Bread and Wine at the Altar, where due Dispositions are not wanting, and wherein Christ's real Sacrifice upon Mount *Calvary* is represented to the eternal Father, may be the Oblation here prophesied of; and has been observed in all Nations and in all Places in former Times, to have been made after the manner that the Church of *England* does it in. This every one may be convinced of, by seeing what the Church of *England* does, and reading what the Primitive Christians did, in the Apology of St. *Justin* the Martyr. But this is as wide from authorizing the private Masses (or even the Publick in the Superstitious or Idolatrous Ways they are done in)

Apolog. 1. St.
Justin Mart.
edit. 1615. p.
97.

of

of the Church of *Rome*, as the *East* is from the *West*. For this Commemorative Sacrifice was only done but on certain Days, from whence come *dies altiturgici*, which even Cardinal *Bona* speaks of in his Treatise of the Liturgy. Besides they were made but once in a Day, and once in a Diocese or Parish. The promiscuous repeating of these without a Congregation, and very often for the profit of Lucre only, comes no way under the meaning of this Prophecy, but is an Abomination to the Lord, an Imposition upon the People, and a Violence offer'd to Antiquity. And since the Person whose Sacrifice is so justly Commemorated, offer'd himself once, *Who needeth not daily, as those High Priests, to offer up Sacrifice, first for his own Sins, and then for the Peoples: For this he did once, when he offer'd up himself: Heb. vii. 27.* And since also he is the Sacrifice as well as the Person that offer'd it; it cannot be necessary to be done daily; but to do it daily, must be contrary to the Sense of the inspir'd Author of the Epistle to the *Hebrews*. The *Chaldaick* Paraphrast shews how the *Jews* understood it: "Because from
"the rising of the Sun, to the setting
"thereof, my Name is great among the
"Gentiles: What Time soever ye shall do
"my Will, I will receive your Prayers,
"and my great Name shall be sancti-
"fied

“fied by your Hands, and your Prayers
 “shall be as a clean Offering before
 “me.”

Ch. iii. v. 5. For, *turning aside the Stranger*, as the *Hebrew* has it: The Vulgate puts, *they oppress the Stranger*.

Ch. iii. v. 8. For, *Will a Man rob God?* and for, *Wherein have we robbed thee?* The Vulgate puts, *Shall a Man stab God?* and, *In what do we stab thee?*

And now I have done with the Canonical Books of the Old Testament, and I think have given sufficient Reason for leaving the Church of *Rome*, which has nothing to shew for it self but pretended Scripture, (for the true it has horribly adulterated) and its Infallibility (which is full of Errors.)

As for the other Books, which the Church of *England* calls Apocryphal, I insist upon it, that they were esteem'd so by the Primitive Catholick Church. St. *Jerom*, in his first Chapter upon the Prophet *Aggeus*, in his 11. *ep. ad Furiam*, in his *Prologus Galeatus*, says positively that they are Apocryphal: And so does the great *Athanasius*, in his *Synopsis*; and St. *Gregory Nazianzen* (*in carm. de Script.*) Neither were they received as inspir'd Scriptures by the Primitive Council of *Laodicea*, which is admitted into the Code of the Universal Church.

Council. Laod.
 can. 60.

The

The Gospel of St. MATTHEW.

Ch. v. v. 23. *Whosoever is angry with his Brother without a Cause, &c.* is the Greek and Syriack. But in the Vulgate, *without a Cause* is left out.

Ch. vi. v. 11. *Give us this Day our daily Bread.* These Words are in the genuin Translation of this Prayer, and are to be so by the Doctors of *Lovain*; yet the Vulgate reads, *Give us this Day our super-substantial Bread.*

Ch. vi. v. 13. After, *deliver us from Evil*, the Greek has *ὡς οὐ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τὴν * αἰῶνα. ἀμήν*, i. e. *Because thine is the Kingdom, and the Power, and the Glory for ever. Amen.* St. John Chrysostom explains these Words in the 20th Homily upon St. Matthew. And the modern Greeks think them so holy, that they make it not lawful for any but a Priest to say them. Yet in the *Latin Vulgate* they are quite left out.

* αἰῶνας

Ch. vi. v. 18. *Thy Father which seeth in Secret, shall reward thee openly.* This is the *English* of the Greek. But the Vulgate leaves *openly* out.

Ch. xxv. v. 1. The *ten Virgins* are related, *To go forth to meet the Bridegroom*; but the Vulgate has, *To meet the Bride and Bridegroom*, which is downright nonsense, besides being an

Addition that neither the *Greek* Original, nor *Syriack* Language, nor the Fathers, St. *Euthymius*, *Chrysostom*, *Theophilactus*, nor St. *Hilary*, ever knew of. For the Souls of the just are supposed to be equally Virgins that have the Oil of Charity and good Works, and to be the Spones of Christ. So that they cannot be both the Persons that meet the Bride, and the Brides too, as the *Vulgate* would have them.

Ch. xxvi. v. 26. In the Consecration of the Bread, the *Greek* is, *λάβετε φάγετε τὸ τοῦ γὰρ ἐστὶ τὸ σῶμα μου*. Take, eat, for this is my Body. In the Consecration of the Wine it is, *πίετε ἐξ αὐτοῦ πάντες τὸ τοῦ γὰρ ἐστὶ τὸ αἷμα μου*; Drink ye all of this, for this is my Blood. The *Latin Vulgate* has, *hic est Sanguis meus*, which is absolutely a false Translation. The neuter Gender is required by the Sacramental Change, and by the *Greek*, and was used in St. *Cyprian's* Time, *Hoc est Sanguis meus*.

St. MARK.

Ch. vii. v. 31. And again departing from the Coasts of Tyre and Sidon, is the *Greek* and *Syriack*, and all the *Greek* Interpreters. But the *Vulgate* has, *He came by Sidon*. *Jansenius* of *Ipres* took notice of this, and thought it strange that the *Vulgate* should commit such an Error.

Ch.

Ch. xv. v. 47. *Mary the Mother of Joses.* 'Tis always *Joses* in the Greek and *Syriack* here, and in all other Places, wherever he is mention'd, as *Math.* xiii. v. 5. *Math.* xxvii. v. 56. *Mark* vi. v. 3. *Mark* xv. v. 40. So also *Epiphanius* calls him in his 78th Heresy, and *St. Jerom* against *Helvidius*, who declines *Joses*, *Josetis*, &c. Yet among *Roman Catholick Writers*, this is *Joseph*, and of the Number of those holy *Josephs* whom they would have to be venerated with the Foster-Father of the Blessed *Jesus*.

St. LUKE.

Ch. x. v. 1. The Vulgate says, *Our Lord appointed other seventy two Disciples:* But in the *Greek* and *Syriack*, it is only said, *That he appointed other Seventy.* *Eusebius* of *Cæsarea* says, that *St. Clement* was one of the *Seventy.* *Ireneus* owns but *Seventy.* Pope *Damasus* mentions but *Seventy*, and *St. Ambrose* upon *St. Luke* mentions no more. *Euseb. li. 13. Hist. Eccl. c. 14. Ireneus c. 13. li. 3. cont. heres. Concil. Neo-cæsar. can. 13.* The Council of *Neo-cæsarea* names but *Seventy.* Yet the Vulgate will have *seventy two*, and repeats that Number again in this same Chapter, v. 17th.

Ch. xii. v. 35. *Let your Loyns be girded about, and your Lights burning.* This is all that the *Greek* and *Syriack* says. But the Vulgate, *And your Light burning in your Hands.* The Doctors of

Lovain confess that this Addition is not found in the best Editions, nor in the ancient Manuscripts. But this I suppose was thrust in, to authorize the *Romish* Rite of carrying Candles in Processions; and 'tis no new Thing for false Worships to build upon Forgeries.

St. JOHN.

Ch. i. v. 28. These Things were done in *Bethabara*, is the *Greek*; but the Vulgate has *Bethania*.

Ch. vi. v. 22. *Save that one where-into his Disciples were enter'd.* All these Words are in the *Greek*, but are quite left out in the Vulgate.

Ch. xxi. v. 22. The *Greek* is, *If I will that he tarry till I come, what is that to thee?* But the Vulgate, *So I will have him to tarry, what is that to thee?* The Doctors of *Lovain* own the former Translation to be the truest.

ACTS.

Ch. xviii. v. 4. *And he reasoned in the Synagogue every Sabbath, and persuaded the Jews, &c.* This is the *Greek* and *Syriack*. But the Vulgate says, *he disputed in the Synagogue every Sabbath, interposing the Name of Jesus, &c.*

Ch. xxiii. v. 24. At the end of this Verse, all these Words are thrust into the Vulgate, for they are neither in the *Greek*

Greek nor Syriack; viz. For Claudius Lyfias was afraid least the Jews should take him by force and kill him, and he afterwards be blamed, as if he had taken Bribes.

St. Paul's Epistle to the ROMANS.

Ch. i. v. 32. *Who knowing the Justice of God (or Judgment of God) is the Greek: But the Vulgate adds, did not understand,* which are not in the Greek.

Ch. xi. v. 32. *For God hath concluded them all in unbelief,* is the Greek, and the reading of the Fathers: but the Vulgate has, *He concluded all Things in unbelief.*

Ch. xiii. v. 12. *For, the Night is far spent,* as it ought to be Translated: The Vulgate has, *The Night hath gone before.*

Ch. xvi. v. 5. *For Asia,* as it is in the Vulgate, the Greek and Syriack read *Achaia.*

1 Epistle to the CORINTHIANS.

Ch. ii. v. 14.—*For they are foolishness unto him, neither can he know them, because they are Spiritually discern'd.* This is the true Translation of the Greek, and is what the Great Bible of Alcala and all the Bibles of Note have. But the Vulgate has it, *neither can he know them, because he is Spiritually discern'd.*

Ch. xiv. v. 38. *If any Man be Ignorant, let him be Ignorant*, is the Greek and Syriack. But the Vulgate has, *If any*
 * Ignorantur. *Man be Ignorant* *, *he shall be unknown*.

Ch. xvi. v. 15. *I beseech you, Brethren, (ye know the House of Stephanas, that it is the first Fruits of Achaia, &c.* This is all that is in the Original Languages: But the Vulgate has, *Ye know the House of Stephanas, Fortunatus and Achaicus, that they are the first Fruits of Achaia.*

2 Epistle to the CORINTHIANS.

Ch. i. v. 6. Instead of *Consolation and Salvation*, the Vulgate puts *Exhortation and Salvation*, in the first part of the Sentence; and in the latter part, instead of, *Whether we be comforted, it is for your Consolation and Salvation*: The Vulgate puts, *Whether we be comforted for your Consolation*, and adds, *and exhort for your Exhortation*, &c. The very Doctors of *Lovain* confess the former, which is the Version of the Church of *England*, to be according to the Original *Greek* and *Syriack*.

Ch. iv. v. 17. Instead of—*Worketh for us a far more exceeding and eternal Weight of Glory*: The Vulgate has, *worketh in us a far more exceeding* * *in*
 * In sublimitate. *Heighth, an eternal Weight of Glory*. The former is according to the *Greek*, and the force of *Afflictions* born in *Christ*,

Christ, thro' Christ does Work for us an exceeding Weight of Glory; but not in us. For the *lumen gloria*, the light of Glory, only makes us enamour'd with the Object that is beheld; and the beatifical Vision always has the Object of Glory in Contemplation, but never in Comprehension: So that our Sufferings do not work in us, but for us that immense Weight of Glory: which the Vulgate to express the Excess of, calls immense in Heighth: And is rather an *epitafis* of the *Hebrew* Language to express a violent Excess, than a property of the *Greek*. But certainly the Conduplication which is in the *Greek* καθ' ὑπερβολὴν εἰς ὑπερβολὴν is more intelligibly render'd into English *a far more exceeding*.

Ch. xii. v. 12. The *Greek* is, *truly the Signs of an Apostle*, τὰ μὲν σημεῖα τοῦ ἀποστόλου. But *the Signs of my Apostleship*, is the Vulgate.

To the GALATIANS.

Ch. iii. v. 11. *The Just shall live by Faith*, is the *Greek*: But the Vulgate has, *The Just do live by Faith*.

Ch. iv. v. 7. *Wherefore thou art no more a Servant, but a Son, then an Heir thro' Christ*. This is the *English* of the Original. But the Vulgate inverts the whole Sense, makes these Words to be spoken of *Christ*, and by changing the second Person of the Verb into the

third, and the Name for *Christ* into that of God, makes all the Properties of a Christian's Birth turn back upon *Christ*.

To the EPHESIANS.

Ch. i. v. 6. *Wherein he has made us accepted in the beloved*, is the Greek; but the Vulgate adds, *in the beloved Son*. Which Addition, St. *Jerom* says, is not in the Original.

Ch. v. v. 13. *Whatsoever doth make manifest, is Light*: This is the Greek, and stands with reason, and so Cardinal *Cajetan* would read it. But the Vulgate has it, *Whatsoever is made manifest is Light*; which is not true.

To the PHILIPPIANS.

Ch. iv. v. 8. *If there be any Praise*, is the Greek: But the Vulgate puts in, *If there be any Praise of Discipline, &c.*

Ch. iv. v. 10. *But I rejoyced in the Lord greatly, that now at last your care of me hath flourished again, wherein ye were also careful, &c.* 'Tis manifest St. *Paul* speaks of a Care in respect of Want. But the Vulgate translates it, *I rejoyced in the Lord greatly, because at length you have flourished again to think for me as you did think*, (i. e.) as *Gagneus* explains it, *I rejoyced that you returned to be well af-*

affected towards me, as you were formerly.

To the COLOSSIANS.

Ch. i. v. 12. *Giving Thanks unto the Father*, is the Greek; and what the Doctors of *Lovain* own to be most conformable to most of the *Greek* Manuscripts and Editions. But the *Vulgate* reads, *Giving Thanks unto God and the Father*.

Ch. ii. v. 11 — *In putting off the Body of the Sins of the Flesh*, is the Greek, and confessed to be so by the Doctors of *Lovain*: But the *Vulgate* has, *In putting off the Body of the Flesh*; which alters the Sense, and makes no Christian to be circumcised in Christ, till he dies; and so puts off the material Body of the Flesh.

Ch. ii. v. 20, 21, 22. *Wherefore if ye be dead with Christ, from the Rudiments of the World; why, as tho' living in the World, are ye subject to Ordinances; (Touch not, taste not, handle not; which are all to perish with the using) after the Commandments of Men? Which Things indeed have a shew of Wisdom, &c.* This is the *English* of the *Greek*, and the Sense that *Montanus* gives. But to reconcile this Divine Oracle with the superstitious Ordinances of the Church of *Rome*, of not touching this *agnus Dei*, that *Chalice*, those *Oils*, such an *Altar-*

Altar-stone; of not tasting this Flesh o Beasts, of eating that Flesh of Fishes, of not tasting Eggs, &c. is to me impossible. We are expressly forbidden here to be subject to those Ordinances; and such like Ordinances are called expressly by the same Apostle, Doctrines of Devils, 1 Tim. iv. 1. However, to prevent the Ignorant from taking hold of this Prohibition, instead of, Why are ye subject to Ordinances? the Vulgate has, why do ye decree any thing as Livers in the World? and they leave out the Parenthesis, to make it still more obscure, and the Sense involved.

The 1st Epistle to the THESSALONIANS.

Ch. ii. v. 2. For, *much Contention* *ἐν πολλῷ ἀγῶνι*, the Vulgate has, *In much Sollicitude.*

Ch. ii. v. 16. For, *The Wrath is come upon them to the uttermost*; as the Greek has it. The Vulgate has, *Prævenit super illos ira Dei*, or as other Editions have it, *pervenit super illos ira Dei*; The Anger of God hath come upon them.

The 2^d Epistle to the THESSALONIANS.

Ch. i. v. 5. *Which is a manifest Token of the righteous Judgment of God.* So the Greek has it, and the Version of Mon-

Montanus, and so *Gagneus* expounds it: But the Vulgate has, *Which you sustain for an Example of the just Judgment of God.*

Ch. i. v. 6. *Seeing it is a righteous thing with God to recompense Tribulation to them that trouble you.* This is the Greek indisputably. But the Vulgate has, *si tamen justum est*, &c. * *If nevertheless it be a righteous Thing with God*, &c. To come off, the Romish Writers tell us, that *si* here, is *affirmantis*, not *dubitantis*. But this is a lame come off for calling God's Government into Question, and wants Proof: For whoever heard that *si* in *Latin* signifies *it is* in *English*? And a bad Excuse is much worse than confessing an Error; but Pride will not let that Church own a Fault!

* Provided.

Ch. ii. v. 17. *Comfort your Hearts*, is the Greek, and so 'tis expounded by *Gagneus*. But the Vulgate has, *Exhort your Hearts*, which is nonsense; for exhorting is Reasoning, and the Heart of Man, tho' it is subject to desires and to love, yet it cannot be said to make Inferences, nor to do the Offices peculiar to the understanding.

The 1st to TIMOTHY.

Ch. iii. v. 2, 3. The Vulgate in the Character of a Bishop, puts many Words in that are not in the Original Languages,

guages, as *Prudent, Shamefac'd, Modest, &c.*

Ch. v. v. 5. St. Paul giving here the Character of a Widow (such as in those Times were Diaconesses) says, that she *ought to be one who trusts in God, &c.* But the Vulgate makes St. Paul speak Authoritatively, *Let her trust in God, and continue in Supplications and Prayers Night and Day, &c. For that she who liveth in Pleasure, living is dead.* And to this he refers when in the same Chapter he speaks of *choosing Widows (v. 9.) and of their having Damnation, because of their casting off their first Faith*, that is, such as they give to Christ in Baptism. For if those Widows or Diaconesses had made Vows, as the *Romanists* pretend, then if they had grown lustful in Christ, they would have made also void their second Faith. But Vows of that Nature were not then in Fashion, nor did they come into the Church till the latter end of *Constantine's* Reign, if then: In the purer Ages, every one was free to do as he found he had a Gift from God, Marriage was Honourable in all, *Hebr. xiii. 14.* And I am sure where Vows are but as a Train of Gunpowder, made more for the Ruin of the whole Frame of Body and Soul, of which there are 10000 Instances in that Church that pretends so much to Purity, they had better return to their Duty to God, and

and leave the Pharisaical Form or shew to others. For St. *Thomas Aquinas* and all Divines hold the *votum* must be *de meliore bono*, of the greater good, to be valid; and the greatest Good is, to keep Commandments, and in a necessity of breaking God, or the Church of *Rome's* Commands, if even it had been an orthodox Church, God must have the Preference. And where there is no necessity, the very Vows are ensnaring to young People, and invalid of themselves, especially when made by Boys and Girls bred in Northern Climates, that cannot know at sixteen what they Vow, particularly if they have been in Colleges or Nunneries from eight. Such Vows are against the Freedom of the Children of God, unauthoriz'd in the Primitive Ages, and made only to encrease the Shew, the Slavery, and the Wealth of the Church of *Rome*. By the Primitive Ages, I mean the Primitive Ages of Christianity, for I know the Vestal-Virgins made such Vows, but they were Heathens, and the Church of *Rome* should not copy after them.

Ch. v. v. II. *For when they have begun to wax wanton against Christ, &c.* This is the Original, and the Version of *Montanus*. But the Vulgate has, *When they have begun to wax wanton in Christ, &c.*

Ch. vi. v. 9. *They that will be rich, fall into Temptation, and a Snare, &c.* The Greek says so, and no more; but the Vulgate adds, *Into Temptation, and Snare of the Devil.*

The 2^d Epistle to TIMOTHY.

Ch. ii. v. 14. In this Verse *Timothy* is order'd, *To charge others, not to strive about Words.* This is the *English* and Sense of the *Greek*: But the Vulgate makes St. Paul *to charge Timothy not to contend about Words.* The Doctors of *Lovain* own this Variation from the Text to proceed from impudent Ignorance; yet 'tis in the authentick Word of God! as they call theirs!

Ch. ii. v. 25. In Meekness instructing those that oppose themselves; is all that is in the *Greek*. But the Vulgate adds, *Instructing those that oppose the Truth.*

Ch. iv. v. 5. At the end of this Verse, the Vulgate adds these Words, *Sobrius esto, Be thou Sober.* This is very good Advice, and their Church would look with a better Grace if Sobriety were more in Vogue among their Clergy and Convents: But the Scriptural Originals have it not here, nor can we tell by what Assurance 'tis here put in.

The

The Epistle to TITUS.

Ch. ii. v. 5. The Vulgate adds here again Advice, *To be Sober*. But the Doctors of *Lovain* give this Sarcasm upon it, after they own'd it was falsely thrust into the Authentick Word of God: *Ita sunt omnia sciorum injuriis exposita*; So exposed are the most sacred Monuments of God's Word to the Injuries of ignorant Smatterers.

The Epistle to PHILEMON.

V. 6. *That the Communication of thy Faith may become effectual*; is the Greek; But the Vulgate has it, That the Communication of thy Faith may be evident.

The Epistle to the HEBREWS.

Ch. v. v. 11. *Of whom we have many Things to say, and hard to be utter'd*, is the English of the Greek. But the Vulgate has, *Of whom we have great Words, and easy to be Interpreted, to speak*.

The Epistle of St. JAMES.

Ch. iii. v. 11, 12. The Vulgate puts for *Olive-berries*, *Grapes*. But the Greek, *Syriack*, and Fathers, read *Olive-berries*.

Ch. iv. v. 4. The Word *Adulteresses* is left out in the Vulgate.

Ch.

Ch. v. v. 3. *For heaping up Treasure for the last Days:* which St. James blames the *Jews* for, in their approaching Ruin; The Vulgate reads, *You have treasured up Wrath.* As to what in this same Chapter is said about anointing with Oil, I have taken notice of elsewhere. And 'tis evident, that St. James attributes no Effect to the Unction, but to Prayer.

The 1st Epistle of St. PETER.

Ch. ii. v. 23. *But committed himself to him that judgeth rightly,* is the Greek, and this is followed by all Expositors of Note: Meaning that Jesus committed himself to him, whose Place, Station, Duty and Dignity required *just Judgment*: But the Vulgate translates it with a View to what happen'd; and says, that *He committed himself to him that judged unjustly.*

The 2d Epistle of St. PETER.

Ch. i. v. 10. The Greek has it, *Wherefore rather Brethren give Diligence to make your Calling and Election sure:* The Vulgate adds, *Sure by good Works.* Tho' good Works are Arguments that a Person is or has been chosen; yet they are not the Reason of his being chosen. And this Addition is not in the common Greek, altho' Walton in his *Polyglott* does take notice that some put it, *in*
sta

ἡ τῶν καλῶν ἔργων. But this is done to Countenance the Doctrine of Merit.

Ch. ii. v. 10. *Presumptuous, Self-will'd*, are in the Greek. But the Vulgate adds, *They do not fear to introduce Sects*.

The 1st Epistle of St. JOHN.

Ch. iv. v. 3. *And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God, &c.* so has the Greek and Syriack. But the Vulgate has, *And every Spirit that * lseth* * Solvit. *Jesus Christ is not of God.* St. Cyprian li. 2. contr. *Judaos* c. 7. (in edit. *Pamel.* c. 8.) S. Leo ep. 10. c. 5. *Socrates in Hist. Tripart. li. 12. c. 4.* and St. *Augustin* (out of the Doctors of *Lovain*) are all for the former, yet the latter makes the Vulgate.

Ch. v. v. 8. The Vulgate has, *These Three are one*; but the Greek is, *agree in one*.

The 2^d Epistle of St. JOHN.

V. 8. The Vulgate reads, *That ye loose not*, &c. But *Montanus* and the more common Greek read, *That we loose not*, &c.

The 3^d Epistle of St. JOHN.

V. 2. *I wish above all Things that thou mayst prosper, and be in Health, &c.* But the Vulgate reads, *I make my*
K Prayer

Prayer above all Things that thou mayst enter in prosperously, and be well, &c.

The Epistle of St. JUDE.

V. 1.—*To them that are Sanctified by God the Father, &c.* is the Greek: But the Vulgate reads, *To those that are beloved by God the Father, &c.*

V. 4. *Denying the only Lord God, and our Lord Jesus Christ,* is the Greek: But the Vulgate reads, *Denying the only*
 * *Ruler, and our Lord Jesus Christ.*

* *Domina-
torum.*

V. 8. Likewise also these filthy Dreamers, &c. is the Greek: For which the Vulgate only says, *Similiter & hi, Likewise also these,* leaving out *filthy Dreamers.*

V. 12. *These are Spots in your Feasts of Charity, &c.* is the Greek: But the Vulgate has, * *These are Spots in their*
 * *own Banquets, &c.*

* *Hi sunt
in apulis suis
macula.*

The REVELATIONS of St. JOHN.

Ch. xv. v. 3. *Great and marvellous are thy Ways, thou King of Saints.* The Doctors of *Lovain* own this to be most agreeable to the Greek: Notwithstanding that the *Spanish* Editions of the *Greek Testament* have τῶν ἐθνῶν, i. e. King of Nations; as has also *Montanus*. But the best Copies and most ancient have, ὁ βασιλεὺς τῶν ἁγίων, i. e. thou King of Saints. And so the Edition of the Bible at *Lyons* an. 1514, and another at
Cologn

Cologn an. 1529, have. But the Vulgate will have τὸν αἰῶνα, i. e. thou King of Ages; from the likeness that there is betwixt αἰών and αἰώνων, as the Doctors aforesaid conjecture!

Ch. xxii. v. 14. *Blessed are they that do his Commandments, that they may have a right to the Tree of Life, &c.* This is the *English* of the Greek. *Gagneus* owns it to be so in the Greek, and so *St. Cyprian, Aretha, and Montanus* read it, μακάριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ, *Beati facientes mandata ejus.* But the Vulgate very falsely has it, *Blessed are those that wash their Stoles, or Garments, in the Blood of the Lamb.*

APPENDIX.

HAVING thus given certain Instances of the *Romanists* corrupting the Word of God, it will not, I presume, be amiss to speak a Word or two of that Church, her Stratagems, her pretended Visibility and Succession, and to publish to the World, one necessary Caution for understanding the Proposal of the Catholick Church; according to the Rule mention'd before of *Vincentius Lirinensis*, which is in these *Vinc Lirin.* Words: *Magnoperè curandum esse ut id* *cont. Heres. c.* *teneamus, quod ubique, quod semper,* *2. in fin.*
K 2 quod

quod ab omnibus creditum est, i. e. That we are to take great care, that we hold that which was every where, which was always, and which was by all People believed.

The Caution is, that if we meet in one Primitive Father, or two, or more, any Thing seemingly against the Doctrine of the Church of *England*, we are not to be surpriz'd, or immediately waver in our Minds, as if our Holy Religion was not true; but those Fathers Authorities are to be call'd into Question, or rather quite disregarded; because two or three Men casually delivering their own Customs, or Fancies, are not Vouchers for *every Place, for all Times, and for all People*, which are the Conditions absolutely requisite to Catholicism. And to shew that most of the Holy Fathers were but Men, and liable to Error, and that we are not to be startled at the Name of an ancient Father; I offer the following Account of their several Mistakes.

*Cassanot Notit.
Hist. Eccl. p.
159. edit.
Lugd.*

Papias, Bishop of *Hierapolis*, and Disciple of *St. John* the Evangelist, *St. Justin* the Martyr, *St. Irenaeus*, *Lactantius*, *Victorinus* Bishop of *Petau* in *Pannonia*, *Severus Sulpicius*, Priest of *Agen*, held the Opinion of the Millenarians.

St.

St. *Justin* also, and besides him *Clement of Alexandria*, held that the wicked Angels were turn'd out of Heaven, for having criminal Conversation with Women. St. *Justin* brings moral Heathens into the Fold of Christianity.

Athenagoras attributes to Angels a particular Providence over Things here below, and to God only a general Providence. He also reckons second Marriages after the Death of the first Wives, Adulterous.

Tertullian, before his turning Montanist, forbid all sort of Self-defence, and seems an Enemy to all sorts of Magistracy, as incompatible with Christianity.

Origen's Errors were condemn'd in the fifth General Council, and by the Decree of *Justinian* the Emperor. They were chiefly upon six Heads: 1st, Upon a Priority of Excellency in the Three Divine Persons. 2^{dly}, For limiting the Power of God as capable only of making a certain quantity of Matter, and a certain Number of Spirits. 3^{dly}, For asserting the Souls of Men before they were united to Bodies, to have been Spiritual Intelligencies; and to have been cast into Bodies, as a Punishment for having been disgusted with the Contemplation of the *Divine Being*. 4^{thly}, For holding the Sun and Moon and Stars to be animated and reasonable. 5^{thly},

For saying that the Resurrection of the Bodies will be in a globulous Form. 6thly, For teaching that the Torments of Hell would have an end, and that Christ would die for Devils, as he has once died for Men.

*Morale des
Peres.*

St. *Cyprian*, besides his Error about Rebaptization, extols Continency, Martyrdom, and Almsdeeds beyond just Bounds, and left his own Wife for the sake or pretence of greater Purity. He makes it absolutely necessary to be kill'd, rather than to kill the Aggressor.

Lactantius condemns all manner of Payment or Reward for use of Money, as much as Robbery.

St. *Cyril* of *Jerusalem* wrote his *Catcheses* in haste, and without much Preparation. *Du Pin* says he wrote them in his Youth. His Faith is suspected by some, for being raised to the Patriarchate by *Acacius* of *Cesarea*, and for his joyning the *Demi-Arian* Bishops.

*Morale des
Peres.*

St. *Basil*, in his Rule of Monks, orders them a sorrowful exterior Comportment, dirty Cloaths, and a Neglect of all sort of Cleanliness, which is contrary to the Scriptures, *Mat. vi. v. 16, 17*. He makes all kinds of Battles unlawful, all Law-suits also, and all taking of Oaths.

St. *Gregory Nazianzen* has a stile excessively Figurative, little correct, and sometimes hard. He also makes a Distinction in the Instructions of our Blessed Lord, making some only Counsels, others Commands; as if when God's Honour requir'd it, and our own Souls good, every Advice he gave was not commanded.

St. *Ambrose* wrote an Abridgement of Christian Morality in his three Books of Offices, wherein he ill applies many Texts of Scripture. He likewise maintains the unlawfulness of Self-defence. He extols Celibacy to such a degree, as to make Matrimony almost unlawful and dishonest. In speaking of *Abraham* and *Hagar*, he says expressly, that before the Law of *Moses* and the Gospel, Adultery was not forbidden.

St. *Chrysostom's* Words in his twenty second Homily, are a sufficient Proof, St. Chrysost. Homil. 22. in Genes. p. 258. Eton. edit. Savil. To. 1. that he was too much an Orator to be exact either in his Expressions or his Thoughts. He excuses *Abraham's* consenting to the King of *Egypt* committing Adultery with his Wife, upon a Pretence that Death in those Days was not disarm'd of its dreadful Terrors; and then excuses *Sarah's* Facility in consenting to the Occasion, and exhorts other Women to follow her Example.—Such Doctrine would make a

Jewish *Susanna*, and a Heathen *Lucretia* Blush!

St. *Ferom* compares those that engage in second Marriages to be unclean Beasts, that were in the Ark of *Noah*, (*Epist. ad Geront. p. 9. c. To. 1. edit. Basil. an. 1537.*) Also to a Dog returning to his Vomit, (*Epist. ad Furiam, de viduitate servandâ, circ. init. p. 80. c.*) And his Stile is so vehement, that he makes Angels of all that he praises, and Devils of all that he dislikes: All that he defends is the Basis of Christianity, and all that he approves not of, is Atheism and Impiety.

St. *Augustin.*
epist. 153.
edit. Bened.
dict.

St. *Augustin* thinks that no Man has any just Title to any Possessions by the Divine Law who lives wickedly; and that Infidels possess nothing lawfully: This Principle indeed may authorize the Invasion and the Butchery that the *Spaniards* made of the *Indians*; And the Bishop of *Rome* his disposing of Kingdoms when his Holiness will please to think a King is Wicked, or a Nation is Infidel; but can never be a Principle of Christ's Religion. *Math. xxii. 21. Rom. xiii. 1, 4.*

St. *Leo* varies very often about the Authority of the first Councils, and of his own See, as is to be seen in what he

he wrote about them, and in the Affair of St. *Hilary* Archbishop of *Arles*.

St. *Gregory* the Great, was the last Fleury II. 36. n. 45. of the Fathers: in his time Morality was turned into Superstition, and his Flattery to *Phocas* in placing his Image in the Church, (who murder'd his lawful Sovereign *Mauritius*, and invaded his Throne) are great Marks that Weakness attend all Human Kind.

Now what was erroneous in these Men, compounds no part of the Doctrine of the Catholick Church; because what one or two or more believed, was not what the whole Church of all Times, of all Christians, of all Places believed. And I wish the Errors of some of these, mixed with those of Heathen *Rome*, did not make the main Part of what now constitutes a *Romish* Church.

Divine Faith must be Infallible, and no other but this Infallible Faith can be from God, testified by the Scriptures, as they were understood and deliver'd by the Apostles into the Hands of the Primitive Church, and by them established throughout the World.

St. *Thomas* of *Aquin*, in his Theological Sum, speaks of the ground Work and nature of Faith, and says, *Fides infallibili veritati innititur*, (1. q. 1. a. 8. c. inf.) i. e. Faith is founded upon infallible Truth. And again, *Fides non*

non assentit alicui, nisi quia à Deo revelatum est, (22. q. 1. a. 1. c.) i. e. Faith does not assent to any Thing, but because it is revealed by God. He adds *Fidei non potest subesse falsum*, (ibid.) he gives the Reason, *quia ratio formalis objecti, est veritas prima*, i. e. Faith cannot be liable to Falshood, because the constituting part of Faith is God the Revealer and first Truth. He says moreover, *Papa non potest addere, minuere, vel mutare aliquid de articulis fidei vel Sacramentis Ecclesiæ, sed solus Christus*, (3. q. 83. 3. 8m. & abili,) i. e. The Pope cannot add, or take away, or change any Thing of the Articles of Faith, or Sacraments of the Church, but Christ only. This Divine's Authority is so great in the Church of *Rome*, that the Fathers of *Trent* placed his Sum of Divinity alone with the Holy Scripture on a Table in the midst of them, as the most compleat Interpreter of God's Word, and best *Index* of the Holy Fathers; And this is his Account of Faith given by himself. To bring to this Doctrine, and these Principles, the present Belief of the Church of *Rome*, is to sap the Foundation of that Church, and to banish Popery for ever; as we may see by what here has been intimated; for that Faith which has vary'd, can neither be Divine nor Infallible. But not-

notwithstanding all the Evidence of the World, all the sound Reasoning that can be thought of, Popery will still be in repute with many weak People, thro' a Political Stragatem which that Church has, of extolling as Saints all that make her large Donations, and of promoting as Men of Worth, all its Abettors, tho' but the Dregs of the People; and of furiously or artfully running down all its Opposers, at least, as most grievous Offenders. Thus I find in reading *Fleury's* History almost all the Popes that left either Money or Plate to Churches, or exerted strenuously the ambitious Usurpations of *Rome*, to be Sainted, or Beatified; tho' many of them were exceeding Wicked; and this I shall take further notice of in my *Divine Truths Vindicated*. So *Fulk* of *Anjou*, tho' he got vast Possessions by plundering of Churches, yet he was a good Man, without being obliged to make Restitution, because (for his own ends) he first brought into *France* the Pope's Supremacy over the *French* Bishops, and because he built one Monastery out of some small part of those Rapines. Nay, Cardinal *Wolfey* took a vast Number of Church-Lands from Abbey's and Priories, and it was well done, and he had the Approbation of the Bishop of *Rome* for it, because he at that time held with his

Ho-

Fleury li. 58.
n. 16.

A short Account of the Lives and Sufferings, &c. p. 114, &c.

Du Pin Abridg. cent. 16. ch. 24.

M. S. Duaci in Colleg. Greg. & Præf. ad Catholicos Romano Pacificos.

Holiness. Thus *Bessarion*, a Greek Bishop, upon his coming to the Church of *Rome*, was made a Cardinal; as also *Pallavicini* a Jesuit, for adulterating the History of *Trent-Council*, in favour of the Popes, was rewarded with the Purple, and receiv'd a red Hat. And thus, on the contrary, were vilify'd Arch-bishop *Cranmer* for a Villain: Bishop *Hooper* for a Beast: Bishop *Farrars* of *St. Davids*, for a Rebel: The Bishops *Latimer* and *Ridley*, for Sacrilege and Heresy; and all this, because they encouraged and promoted the Blessed Reformation, and then, were all burnt at a Stake. *Caranza*, Archbishop of *Toledo*, was taken and clapt into the Inquisition, where he was kept ten years, for giving Absolution to the Emperor *Charles* the Fifth, on his Death-bed, upon Suspicion that that Prince did not die an Orthodox Papist. There are no Crimes, nor hard Usage, that can enter into the Thought of Man, which that Church has not charged or inflicted upon all Men that would not abett them in their Errors. Fa. *John Barnes*, an *English* Benedictin, was seiz'd in the Streets of *Paris*, beaten and inhumanly treated, then sent to *Brussels*, from thence convey'd to *Rome*, where he was clapt into

into the Inquisition for 18 years, and then committed to a Mad-house; yet he was a Man of an unspotted Life and great Learning; but he held many Things in favour of the Reformation; and that was Crime enough!

Detraction and Defamation, are Crimes, when they hinder the Progress of the Gospel, greater than Murder and Adultery, nay, than Blasphemy too, if we believe the learned *Thomas Aquinas* (22. qu. 73. art. 3.) yet they are practised by the unhappy *Romanists*, in all their Attendencies of Contumely, Denigration, * Whispering, and Irrision, upon a cursed Pretence, ^{to.} that 'tis *propter aliquod bonum vel necessarium*. And this is another Instance of that Church her being built upon a Pagan Foundation. All the World knows that *Cœne Thyeſteæ* and *concupitus incesti*, were attributed to the most Holy and most Primitive Christians, and these Enormities were vested with most flagrant and plausible Circumstances, and forged Confessions of Christians themselves. *Tertullian* in his Apology, c. 7, 9, 10: *Origen* against *Celsus*, St. *Justin* in his first Apology: *Minutius Felix*, (edit. Paris. 1613. 4to. p. 10, &c.) *Eusebius* in his History (li. 5. c. 1. & li. 9. c. 5) speak of these and many more Crimes that were laid to their Charge. And for
Peo-

People, who call themselves Christians, to copy after such Precedents, is not much to their Credit; it makes them to be known what Spirit they are of. Nor do their Politick Contrivances end here, they stamp it down as an Article of Catholick Faith, that there is no Salvation out of their Church: *This true Catholick Faith, out of which no Man can be saved*, says Pope Pius's Creed. What a stupendious piece of Arrogance must Men come to, to assert a Faith built upon Falshood and Forgery, with such insolent and intimidating Assurance? And then, to support this with yet more intolerable Extravagance, they set it down for a mortal Sin, and a damnable Condition to live or to die in, to call in question their Religion, or to doubt whether a Religion so ill grounded be the Ancient, Primitive, Christian Religion. Both these are undeniably asserted in the Church of Rome. Cardinal *Tolentus* (*instruct. Sacerdot. li. 4. c. 5.*) says, "that all they who doubt of their Faith, are Hereticks." He says again "that all they who depart this Life out of their Faith, *sine fide nostrâ Catholicâ, in sempiternum damnantur*, are everlastingly damn'd." (*ibid. li. 2. c. 2.*) *Martin Azpilcuetta* (the famous Doctor of *Navarr*) says, that

that he Sins mortally, " who * sincere-
 " ly doubts of his Faith. (*Manual. citèr.*
Navar. c. 11. n. 22. §. 3, & 4.) which
 he proves out of the Canon Law, (*c.*
dubius. 11. q. 3.) He goes further, and
 says, " Whosoever believes deliberate-
 " ly that any Unbeliever, tho' he leads
 " a good and Moral Life, may be
 " saved in his own Sect, is guilty of
 " damnable Sin "; and this he proves
 out of the Canon Law (*c. 1. §. fin. de*
sum. Trin. & fide Cathol. &c.) There
 need no more Witnesses of this Doctrine
 being held by the Church of Rome,
 since it must be Sworn to on all those
 Occasions abroad, upon which the Oaths
 are commonly requir'd to be taken in
 England, by order of the Council of *
 Trent, (*Sess. 24. c. 12. de reformatione*)
 and by order of the Pope's Bull pub-
 lish'd *an. D. 1564. 10ber the 9th.*

* *Conc. Trid.*
cum declara-
tionibus Cardi-
nal. & Re-
mission. Ber-
bosa, & decis.
Rota Rom.
Lugduni 4to
an. 1631.
pag. 331.

And because all these Deviations
 from Primitive Christianity, all these
 Errors and Artifices in Religion, would
 be intolerable to every thinking Person,
 and every Judicious Man, they make use
 of Falshoods for Foils, to give their
 Errors the greater Lustre, and to hin-
 der the Discovery of their trading
 Corruptions. And this will appear to
 be most certainly true, if it be ex-
 amin'd either by their Legislative Au-
 thority or their Divinity.

The

The Powers given to their Teachers by their Legislative Authority, which is for the most part wholly in the Pope, are as follows. Pope *Innocent* the 4th, *Bullor. Radrig. Innoc. 4. n. 27. Bul. 4. Nicol. 2. Bul. 3. n. ult. Leon. 10. Bull. 3. n. 5.* Pope *Nicholas* the second, Pope *Leo* the 10th, *Grant Powers* (i. e. *Faculties* in their way of talking) of doing whatsoever they think will tend to the encrease of (what they call) *Catholic Faith*. Now if so doing was according to the Gospel and honest Dealing, there needed no Pope's Grant for it; and if so doing be against the Gospel and honest Dealing, can a Pope's Grant so to do be any thing but Impious?

Bull. 7. Pauli 3ij. n. 3. Concess. Gregorij 13tij. P.P. Societas. Pope *Paul* the 3^d, grants them Powers to dispense with all Oaths, and so does Pope *Gregory* the 13th. Pope *Julius* the 2^d, and Pope *Clement* the fourth, grant them Power of interpreting all Privileges in their own Favour. (*Apud Baptistam Bull. 1. Julij 2. pag. 75. & Bull. 1. Clem. 4. pag. 8.*) By such extensive Grants, Denials of Facts even upon Oath, not only in the Teachers, but even in Laymen, become very pardonable, and the use of such Privileges (and these are granted by way of Privilege) will be a cogent argument to evince what I am loath to say, that there is no Veracity to be expected either from their Words or from their Oaths, when

a darling Point is concern'd, till such Doctrine be disallowed and abjur'd. But it is so far from that, that their Divines chime in with their Lawgivers, and speak in down-right Terms the particulars, which their Law only comprehends in general.

Cardinal *Toletus* (*Instruct. Sacerdot.* li. 4. c. 23.) after having declared that every Body in Spiritual Matters is to the Pope what a Slave is to his Lord, speaking about Oaths has these Words: *Cum juramentum non est in utilitatem alterius factum, tunc ipsemet qui juravit potest in id quod aperte melius est commutare, i. e.* When an Oath is not to the Advantage of another, then he who took that Oath may of himself change it into something that is better. And again, he says there are some Cases, in which an Oath does not oblige; and under the second of those Cases, he allows so many Evasions to elude the force of an Oath, that no Oaths can oblige, but what stand with Interest and Inclination. As for Example, he says, if a Man swears any thing with a good Intention, and the Thing he swears be good of it self, yet if any Thing happens, that makes the keeping of that Oath either sinful or evil, he must not stand to his Oath: Nay, if any weighty temporal Disadvantage may happen upon the keeping of the

Toletus ibid.
c. 22.

L Oath;

Oath, the Man who took that Oath must not observe his Oath. 3^{dly}, If any Thing happen in prejudice of a greater good by keeping the Oath, then he that took it is not bound.

*Em. Rodr. in
tr. Ord. Judic.
quem Ministri
Generales &
Judices Eccle-
siastici debent
observare. c.
10. n. 1.*

Emanuel Rodriguez, a very learned Franciscan, says expressly that if a Person be asked even Juridically, in a point concerning his Honour and Reputation, *potest reus rectâ conscientia celare veritatem, utens amphibologiis & verbis equivocis*, i. e. The guilty Person may with a safe Conscience conceal the Truth, and use doubtful Expressions and words of Equivocation.

Antoninus Diana, Episcopal Examiner before *Innocent* the Tenth, and Consultor for the Inquisition of *Sicily*, allows Equivocations to be no ways criminal, when a People are question'd upon a point of Profit or Interest, or of Infamy redounding to themselves. (*Resolution. Practica, Antwerp. an. 1651. p. 30. v. equivocatio.*)

*Busenbaum Me-
dulla Theolog.
Mor.
Bruxillis an.
1661. p. 141.*

The famous *Busenbaum*, a Jesuit, and Licentiate of Divinity, says, it is no evil Thing to swear with Equivocation, if the Cause be just; and if the Cause be unjust, that yet it is no Perjury to use Equivocation in Swearing; and he asserts this out of *Sanchez*, *Bonacina*, *Laymannus*, and the common Opinion. He adds, that *Sayrus* (a Benedictin of Mount *Cassin*) assures us that 'tis lawful to swear with Equivocation,

cation, whenever Oaths are requir'd, by those that have no Power. (*id. ibid.*) And I am fully perswaded, that they think no Protestant upon Earth has any Power to question about their favourite Points in Religion.

There needs no more to prove that they will deny what they believe and practise, and cannot justify; since we see it daily done. And Pope *Leo* the first, who laid the Foundation of Popery, tho' he strove to oppress all other Churches, and effectually did oppress the Church of *France* in the Affair of *St. Hilary* Arch-bishop of *Arles*, yet protested at the same Time, that he strove to keep up the Rights and Privileges of all Churches. *Il declare aux Evêques des Gaules, qu'il ne vout point s'attribuer le gouvernement de leurs Provinces : mais conserver à chacun ses droits & ses privileges & les maintenir dans l'union.* (*Fleury ex epist. 10. Leon. c. 8. Hist. li. 27. n. 5.*)

Thus while he invaded the National Rights and Privileges of the Church of *France*, and other Nations, he solemnly declared that he would not do so. And against Fact, I think all Arguments are but trifling.

They have yet another Bar to Knowledge, and another Impediment to the embracing of the Truth; which is this: If any one makes it known, that he thinks otherwise in Matters of

Religion than they do, yet if he professes that Religion, he must be esteem'd a Man of unsound Principles: If upon full Conviction in his Mind, he leave that Religion, he must be look'd upon as an Apostate: If he be of the Protestant Communion, and so charitable as to inform them of their Errors, he must be regarded as an Heretick: And under any of these Reflections, a Man may say or write what he pleases, yet he must not be believ'd, nor his Books read: So that by this matchless Contrivance, the Gospel must come to be upon a Level with the *Alcoran*, with this difference, that as the *Mussulman* can be only him who pays an absolute Obedience to the *Musti*, directed by the Sword of the *Sultan*; so the true Believer must be only him, who pays an absolute Obedience to the Bishop of *Rome*, directed by the Pride of the Pope, who tho' he is but one Man, yet must be considered forsooth in a double Capacity, namely, as Bishop of *Rome*, and then as Vicar of Almighty God over the whole World, such another as *Cajus Caligula* was, when he mounted the Capitol, and shook Hands with *Jupiter*. But such a Religion must have such Bars, to bar out Truth.

As for the *Visibility of that Church*, 'ti most certain that no part of it was visible till the Reign of Pope *Leo* the first, as I took notice of in my Sermon preached

at

at *Manchester*; nor could it be visible till the year of our Lord one thousand, four hundred and thirty nine, when by a pretended Decree of a General Council, their Doctrine was established fraudulently at *Florence*, after the departure of the *Greeks*; which I have before touched upon. Nor could it be all entirely visible till this present time, since new Articles have been since added. For nothing can be Visible before it is in Being, and before this time, what now constitutes the present *Romish* Church was not in being, as is to be seen by what has been said upon particular Articles. Consequently as that Church was not Visible in the Primitive Ages, 'tis neither a Visible, nor a Catholick, nor an Apostolick Church. And besides, a pretended Visibility is an Utopian Idea; for the Church of Christ, unless we understand stone Walls and massy Piles of Buildings, is the Congregation of the Faithful: Now how can any Body see with their Eyes who is Faithful in their Hearts? And what Congregation or Society of Men (especially speaking of National Societies) is there, in which the much greater part is not Faithless and Wicked? And as for the Bishops of *Rome*, *Genebrard* (one of the most learned Men that ever *France* produc'd in the sixteenth Century, Doctor of Divinity in the Faculty of *Paris*, Royal *Hebrew* Pro-

Gilberti Genebrardi Chron. ad an. 1048.

Revelat. ch.
17, & 18.

fessor, and Archbishop of *Aix*, says *Du Pin, cent. 16. ch. 35. to. 4. p. 154.*) tells us, that in the Space of 150 years, fifty Popes were rather Abjurers of Christianity and Apostates, than Christian Bishops. *Fleury* says expressly that *Rome* was signified by *Babylon* in the *Revelations*, and the Fall of that Church he assures us to be signified by the frightful Figures that *St. John* points the fall of *Babylon* under, after that he had learned it from *Jesus Christ*. (*Fleury disc. sur l'Histoire Eccles. depuis l'an. 600. jusques à l'an. 1100. n. 1.*) Under such an universal Corruption, and such an impious ruling Power, own'd by our Adversaries themselves, could there be a Congregation of the Faithful only? or rather (if there can be *no Communication betwixt Christ and Belial*) could there be any Faithful at all there? How hideously ignorant or stupid must Men be, to maintain such preposterous and inconsistent Ideas!

Conc. Ephes.

sess. 7. p. 787.

& *Fleury li.*

25 n. 57.

prope fin.

As to the Succession of Bishops, if we take in many horrible Popes of *Rome*, and take no notice of the Apostolical Succession of the *British* Bishops, which by the Game of the Popes has been cut off, (but which, by the Decree of the first Council of *Ephesus*, made our independent Rights indefeasible and inseparable from the Nation) We have in *England* the same Succession of Bishops

Bishops by Arch-bishop *Cranmer*, which they have by Pope *Formosus* and his Successors. The difference is only this, that the *English* Ordination is conferr'd by Imposition of Hands, according to Apostolical Institution and Prayer; but the *Romish* Ordination is conferr'd according to the false Doctrine of their Scholastick Divines (tho' they retain Imposition of Hands (which is the only Essential) as Ceremonial) by the delivery of many material Things, and the use of as much Pageantry, as would serve an Heathen Augur, and make as many Scenes as would represent a gawdy Shew upon a Stage. Lucan. Pharf. c. 1. prope fin. &c.

And because we have dropt such pompous Stuff and theatrical Gestures, shall our Ordination not be good? Or shall our Succession of Bishops, which is to be seen in the Registers of every Diocese, not be esteem'd and venerated, as constant Records of the Hierarchy of our Holy Church? Or will any Man have the Conscience to say, we have no Succession to Bishops, when every Diocese throughout this Kingdom can demonstrate to the Eye a Legal Succession and an Apostolical Ordination?

I heartily wish that such as read these Lines, especially my Relations, and the great Numbers of unhappy *Profelytes* that I have made to *Rome*, in several Counties of this Kingdom, but more par-

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particularly in *Middlesex* and *Lancashire*, would follow my Example. I was sent over to be their Pastor, and to promote the impious Usurpations of *Rome*; I knew not but that which I undertook was well grounded; upon that Supposition, (which I durst not question for fear of doubting of my Religion) I was zealous; but that *Zeal was not according to Knowledge*, as Philosophers define Knowledge, which is, *Cognitio certa & evidens*; nor was it according to the Knowledge which *St. Paul* prays that every Christian may encrease in, *Coloss. i. 10.* nor such as the Prophet *Isaiab* speaks of, when he says, *Wisdom and Knowledge shall be the Stability of thy Times, and Strength of Salvation, xxxiii. v. 6.* but it was according to *Prophane and vain Babbling, and Opposition of Science falsely so call'd, which some* (the whole Church of *Rome*) *professing, have err'd concerning the Faith, 1 Tim. vi. 20, 21.* It was according to imbib'd Notions, and according to such Plans as were laid before me for genuine Works of the Fathers, but which I have found upon Examination to have been spurious Broods laid to them, and to have their Birth from none but the Father of Lies.

The Being call'd *Turncoat, Apostate, Heretick, a fall'n Lucifer*, and the being aspers'd with other opprobrious Language, with a Representation under the

the blackest Characters, is not to be regarded. They that are so venomous in their Tongues, and are so skilful in painting Black, resemble but their Ancestors, the Enemies of Jesus, a Generation of Vipers, who call'd our Blessed Saviour worse Names than those, or as bad. 'Tis glorious To suffer for the Name of Jesus, Acts v. 41.

My Friends ought not to fall out with the Church of *England*, nor condemn it, till they have examin'd the Merits of its Cause. They ought not to do to that, what St. *Justin* tells us, the Heathens St. Justin M. Apolog. ex. Fleury Hist. li. 3. n. 56. did to the Primitive Christians. "If a thousand good Things are told you, (says he) yet if there be one small Thing that displeases you, or which you do not understand, you leave all the good that has been told you, and you fix upon that which displeases, or which you do not understand, like as Flies, which always fix on Ulcers and Sores." The Church of *England* is sufficiently clear'd by Writers in Controversy from all the Faults with which it has been charged, and this I shall afterwards prove by the Concession of *Romish* Writers, necessarily to be infer'd out of their Principles.

But as it is a Work of some years to read all the Controversies of these later Ages, nay, even too expensive for many People in the World, (who all have Souls to be saved) to look even into the

Dr. Wake.

Dr. Potter.

Dr. Bull.

the Quotations of this Book; to save the Expence therefore of much Money and a great deal of Time, I do recommend to such as have not deep Purfes and idle Hours, and yet desire to be satisfied about their Religion, His present Grace of Canterbury's *Authority of Princes over Ecclesiastical Synods*; And the Right Reverend the learned Bishop of *Oxford's Church Government*. They will find in these invincible Proofs of the Hierarchy of the Catholick Church, as it is established in the Church of *England*. Mr. *Bingham's* Christian Antiquities, or abridg'd by Mr. *Blackamore*, unfold the Discipline of the Church, and agree with what *Thomassin*, *Du Pin*, and *Fleury* speak in these Points. Mr. *Wheatley* upon the Common Prayer, will satisfy any reasonable Person, from most ancient Monuments, what August Notions every one ought to have of the Liturgy of the Church of *England*. The Bishop of *St. David's* Corruptions of the Church of *Rome*, in answer to the Bishop of *Meaux's* Queries, may be as a short Manual of Controversy. All the Quotations that I have examin'd in these Books, I have found very just, and really think that all of them may be depended on, both for the Dignity of those Persons, and by the Examination I have made.

Thus, if I have lent an Hand to the Blind, and shewed them where to receive Light, or recover the Sight that they lost

lost thro' ill-grounded Suggestions, I shall bless God that I have not labour'd in vain. As I have a particular regard for them, I have a singular tenderness for their Souls, and I wish they would exert themselves a little, and use their own Reason where they do not find Revelation.

I would not have them do as is too common in this Age to do, to regard the Greatness and Riches of the Giver, rather than the Advice that is given: For if so, I confess I have very little Prospect of seeing any Fruit from my Labours: For I am under some Difficulties in providing Necessaries for Life, and in the obscure Station of a Country-Curate, who τοῖς δόκουν before *seem'd to be something*. But if they Gal. ii. 2. regard the meaning of my Words, and look into the Fact of the Premises, and consider the force of the Conclusions, I have better hopes: And then the lowness of my present Station, will be a Proof that I have not left them for either Interest, or Necessity. If they obey the Truth, and renounce Error, as I have done, the Difficulties I have met with will be my own, but I hope the Glory of us all, will be Eternal.

I thank some of my Relations for their kind Letters, and I assure them that I have as much Respect, Regard and Affection to them in their several Degrees as can come within the Bounds of Duty, Amity, and Benevolence; but I never will return to their Church as long as it
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is Popish, Antichristian, Apostatical, Heretical, and False, because our Saviour has given me a Law to the contrary; namely, *He that loves Father or Mother, Brother or Sister, Wife or Children more than me, is not worthy of me*, Matth. x. 37. Luke xiv. 26. And they must not take it ill, that I obey God rather than Men, for so did the Apostles, *Acts v. 29.* and made it a Point of Doctrine, *That we ought to obey God rather than Men.*

F I N I S.

The Candid Reader is desir'd to excuse the following Mistakes which happen'd thro' the great distance of the Author.

PAge 6. l. 6. for *of*, r. *with*. l. 20. for *correction*, r. *correction*. p. 13. l. 21. after *Church*, add, *strictly taken as the Popish Church*. p. 24. l. 9. for *and*, r. *an*. p. 34. l. 4. for *Hilary*, r. *Hilary*. p. 45. l. 16. for *particulars*, r. *particular Persons*. p. 52. l. 11. for *in ninth*, r. *in the ninth*. l. 29. for *most points*, r. *many points*. p. 55. l. 28. for *gratuit*, r. *gratuitans*. p. 57. l. 18. for *only began*, r. *were recommended*. p. 60. in the Margin, after *Fleury lib.* 3. add n. 7. & l. 53. n. 6. n. 26. p. 60. l. 21. for *oil*, r. *oil*. p. 61. l. 31. for *neither use*, r. *neither the use*. p. 63. l. 1. 2. for *Statutes*, r. *Statues*. l. 12. for *sed*, r. *se*. p. 68. l. 31. for *Popish Head*, r. *Papist*, and for *Crown*, r. *Throne*. p. 74. l. 11. for *and to lie*, r. *and am*. p. 78. l. 28. for *'tis nothing worth*, r. *'tis not the Word*. p. 96. l. 4. blot out 1. p. 99. l. 16. for *has*, r. *have*. p. 101. for *Alcala*, r. *Alcala*. p. 103. instead of *המלך* r. *המלך*. p. 104. l. 1. for *to signify*, r. *must here signify*. p. 112. l. 25. after *ad Furiam*, r. *and in*. p. 113. l. 14. for *αἰμας*, r. *αἰμας*. p. 114. l. 14. for *αἶμα* r. *αἶμα*. p. 125. l. 7. for *God*, r. *God's*. p. 130. in the Margin, for *apulis* r. *epulis*. p. 134. l. 19. for *Catcheses* r. *Catecheses*. p. 136. l. 4. for *to be*, r. *to be*. item l. 25. for *Kingdoms*, r. *Kings*.